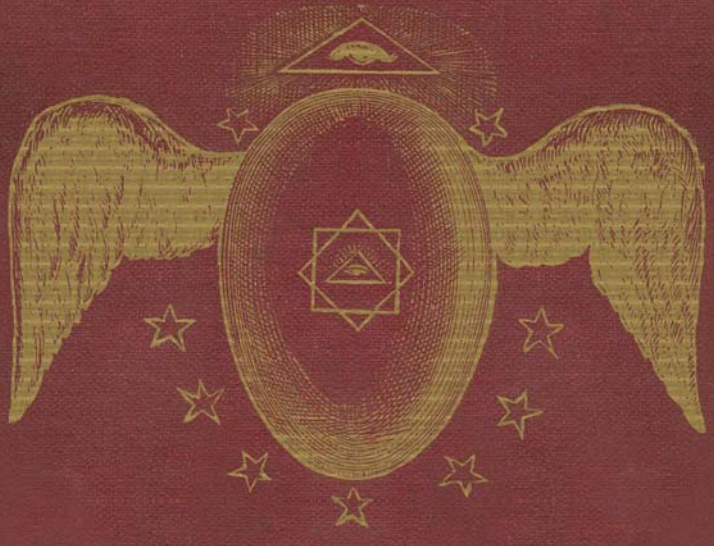
MANUAL OF THE DEGREES OF THE ANTIENT AND PRIMITIVE RITE



Manual of the Degrees of the
Antient & Primitive Rite of Freemasonry
privately printed for the Sovereign Sanctuary
of the A. & P. Rite for Great Britain and Ireland,
1881.

MANUAL OF THE DEGREES OF THE ANTIENT AND PRIMITIVE RITE OF FREEMASONRY

Chapter of Rose Croix—4°-11°
Senate of Hermetic Philosophers—12°-20°
Sublime Council—21°-30°
Official Grades—31° & 32°

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> "The history of the Antient and Primitive Rite is tortuous, tortured and largely mythical."
> —J. Hamill, "John Yarker: Masonic Charlatan?" *AQC* no. 109

The Rite of Memphis, whose 90+ degrees forms one of the more bloated Masonic "high grade" systems, claimed to have been founded ca. 1814 as a derivation of an earlier "Rite of Philalethes," and to have gone into abeyance shortly afterwards. Its actual foundation probably dates to its supposed "revival" in Paris ca. 1838 by Jacques Etienne Marconis. Marconis subsequently (sources differ on the date) turned over complete control of the Rite to the Grand Orient of France, who forbade working all but its first three degrees.

The Rite nevertheless found a foothold in the USA, with one Harry Seymour of New York claiming to be Grand Master for America. Around 1866, the US incarnation of the Rite was reduced to a 33 degree scheme known as the Antient and Primitive Rite; some accounts claim this was mandated by the Grand Orient, others suggest it was an innovation of Seymour's, driven by a desire compete with the 33° Ancient and Accepted Scottish Rite (whose Supreme Council, Northern Masonic Jurisdiction, had expelled him for, well, being associated with the Rite of Memphis). In any case, the reduction occasioned a schism in the US Rite, with a group under Calvin C. Burt of Chicago rejecting the reduction and proclaiming themselves an independent "Sovereign Sanctuary 96°."

In 1872, Seymour chartered John Yarker of Manchester to work the A. & P. Rite. The same year, Yarker included material promoting the Rite in his *Notes on the Scientific and Religious Mysteries of Antiquity*. Over the next few years he slightly altered the arrangement of degrees, publishing the revised scheme as part of the *Consitution, General Statutes and Ordinances* of the Rite in 1875. In 1881 Yarker had the Rituals 4°-32° privately printed as *Manual of the Degrees of the Antient & Primitive Rite of Masonry* (he had previously published the Orator's discourses for the degrees as *Masonic Charges and Lectures*).

Never being particularly popular, the Antient and Primitive Rite has escaped the numerous "exposés" to which the Craft degrees, Royal Arch, Scottish Rite and other well-known systems have been subject. Besides Yarker's own writings, there are some passing (and largely hostile) remarks in *The Secret Tradition in Freemasonry* and other by A. E. Waite, and a brief and entirely uncritical account of the rite appears in J. How's *The Freemason's Manual* (third edition, London: John Hogg, 1880).

Many decades later, the *Manual of the Degrees* was reprinted as bound photocopies, accompanied by typesets of the "Secret Work" (sign, words, &c.) and the 33° ritual from unspecified manuscript sources, over 3 issues of the journal *Collectanea* of the Grand College of Rites of the USA (a Masonic research association dedicated to taking over obscure and minor rites in order to shut them down, publish their rituals and stop anyone concerned about Masonic regularity working them). While current and back issues of *Collectanea* are only available new to members of Grand College (affiliation to which is, of course, limited to "regular" Freemasons), copies occasionally come up for sale on the second-hand market, and occasionally issues are digitised and placed online without permission.

The present electronic text of the *Manual* derives from one such posting; the additional materials that were not in the 1881 printing (the 33° ritual and the full list of signs, words, &c.) are here omitted (these contain little of interest; the bulk of the 33° ritual is taken up with an extended retrospective lecture on the previous degrees which is already in the Unspeakable Press edition of *Lectures of the Antient and Primitive Rite*).

Pagination, layout and style of the print edition have not been reproduced. Some abbreviations have been restored where it was obvious what the intended reading was. On the other hand, titles of officers are abbreviated after the first time in each ritual they speak.

Knocks are glyphed by ו — batteries by repetitions of this character, thus ווו for three evenly spaced knocks, ו-וו-וו for two knocks, a short pause, two more, another pause, then a single knock.

Many years ago, on having certain A. & P. degrees irregularly[1] conferred on me by name, I was informed "the rituals [of these degrees] are now open to you to study." It took me over a decade to actually obtain copies of the ritual texts (though, to be fair, I wasn't trying very hard for most of that time). The present edition is, in part, produced for others in a similar position.

[1] According to the Constitutions of the rite, it is a requirement for admission that the Candidate is a Master Mason in good standing under some recognised Grand Lodge, which I'm not and never have been.

SERIES 1: CHAPTER OF ROSE CROIX

CLASS II–COLLEGE.

The three degrees of the Craft, viz., *Entered Apprentice, Fellow Craft, and Master Mason, are counted as Class I: in common with the general custom of Masonic appendant bodies, they are not worked under the Antient and Primitive Rite, it rather being a condition of admission to the Rite that one is a Master Mason in good standing under some recognised Lodge.*

The officers of a Chapter of Rose Croix, in both College and Chapter degrees, are 11 *in number:*

- Most Wise (M. W.)
- Knight Senior Warden (S. W.)
- Knight Junior Warden (J. W.)
- Orator (Ora.)
- Treasurer
- Secretary
- Conductor (Con.)
- Archivist
- Captain of the Guard (C. of G.)
- Guard of the Tower (G. of T.)
- Sentinel

Shekinah

Seven-branched Candlestick — Ark of the Covenant.

7.—CONDUCTOR. 1.—MOST WISE. ORGAN.

4.—ORATOR. 8.—ARCHIVIST.

5.—TREASURER. 6.—SECRETARY.

Altar of Incense. — Table of Shew Bread/

Balustrade or Curtain

Altar.

3.KT. JUNIOR WARDEN. 2.—KT. SENIOR WARDEN.

Column. Column.

9.—CAPTAIN OF THE GUARDS 10.—GUARD OF THE TOWER.

SENTINEL.

DISCREET MASTER.

First Degree of the Chapter and Fourth Degree of Antient and Primitive Masonry.

The Chapter represents the Holy of Holies of King Solomon's Temple. In the Orient is the Shekinab, the Ark, Seven-branched Candlestick, Altar of Incense and Table of Shew-Bread. The two columns are placed in the Northwest and South west angles of the Chapter. The hangings are white, purple, scarlet and blue.

The sash is white, embroidered with black. The Jewel—an ivory key, with the letter Z in the middle; some Chapters use a Star of five points.

The MOST WISE, *represents King Solomon. The* ILLUSTRIOUS KT. SENIOR WARDEN, *Hiram, King of Tyre,* ILLUSTRIOUS KT. JUNIOR WARDEN, *Zarbud*, RESPECTABLE KT. ORATOR, *Zadok*, RES. KT. TREASURER, *Adoniram*, RES. KT. CONDUCTOR, *Stolkin*, RES. KT. ARCHIVIST, *Jehosophat*, RES. KT. CAPTAIN OF THE GUARD, *Benaiah*, RES. KT. GUARD OF THE TOWER, *Zobah*, RES. KT. SENTINEL, *Ahishar*.

OPENING.

MOST WISE.—(*Strikes* יהוה. *Principal Officers rise.*) Illustrious Knight Senior Warden, convince yourself that all present are Discreet Master Masons.

SENIOR WARDEN.—(*Strikes* יהוה.) Sir Knights in the South Valley to order. (*All in the South rise.*)

JUNIOR WARDEN.—(*Strikes* יהוה.) Sir Knights in the North Valley to order. (*All in the North rise.*)

S. W.—Respectable Knight Conductor, you will receive the pass-word of Discreet Master from the Knights in the South and give it to me. (*This is done.*)

J. W.—Respectable Knight Captain of the Guard, you will receive the pass-word of Sublime Master from the Knights in the North and give it to me. (*Done.*)

S. W.—Most Wise, all in the South have given the word.

J. W.—Most Wise, all in the North have given the word.

M. W.—Illustrious Knight Senior Warden, are you a Discreet Master?

S. W.—I am, prove me.

M. W.—How will you be proved?

S. W.—By my signs, token and words.

M. W.—Give me a sign.

Senior Warden gives the first sign, which the Most Wise answers by the second and asks.

M. W.—What does the first signify?

S. W.—Silence.

M. W.—And the second?

J. W.—Secrecy.

M. W.—Give the token to the illustrious Knight Junior Warden. (*Done.*) What does that symbolize?

S. W.—The seven steps leading to the S∴S∴,[2] the seven guardians of the S∴S∴, the seven days of creation, the seven years employed in building King Solomon's Temple, the seven journies by which I advanced to the Degree of Discreet Master, the seven liberal arts and the seven virtues Masons should practice.

M. W.—What is your pass-word?

Senior Warden gives the first part, M. W. the second.

M. W.—What do you understand by the first part?

S. W.—Zion.—The human head cultivated, the dwelling-place of God.

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[2] [Probably *Sanctum Sanctorum* (Lat., "Holy of Holies").]

M. W.—And the second?

S. W.—Zalmonah.—Which is the worship of God in spirit and truth; an understanding and application of principles, in politics and religion; for men are mortal, weak and fallible, but principles are immortal, strong and unchangeable, and belong to the eternal attributes of God.

M. W.—Have you a sacred word?

S. W.—I have three.

M. W.—Give them to me.

Senior Warden gives 1st; M. W. 2nd; S. W. 3rd.

M. W.—What do you mean by the first?

S. W.—The first principle, unity, or the beginning.

M. W.—What do you mean by [*second Word*]?

S. W.—Lord, or power.

M. W.—What do you mean by [*third Word*]?

S. W.—It is a corruption of Jehovah, signifying existence. These words are derived from the cabalistic decomposition of the sacred name, which, being differently combined, always give one of the names of Deity, the Ineffable Name being one of the mysteries of the Interior Temple of Memphis, in Egypt.

M. W.—(*Strikes* יהוה. *Repeated by the two Wardens.*) To order, Sir Knights; observe the Orient and attend to giving the S. ⋆4⋆. Accordingly, in the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary, I declare [*name*] Chapter, No.—, opened on the Fourth Degree in Antient and Primitive form, for the diffusion of Light and Truth. Respectable Knight Orator, attend to the Sacred Book of Laws. Respectable

Knight Guard of the Tower, inform the Sentinel, and if there are any visiting Sir Knights invite them to enter.

RECEPTION.

The Neophyte is prepared by being clothed as a Master Mason, hoodwinked, with a square on his forehead, and compasses in his hand, by the Captain of the Guard, who makes an alarm of יהוה *at the door.*

GUARD OF TOWER.—Most Wise, an alarm at the door of our Chapter.

M. W.—Respectable Knight Conductor, attend to the alarm and ascertain the cause.

CONDUCTOR.—(*Opens the door*) Who comes here?

C. of G.—A Neophyte, who has been duly initiated in the degree of Entered Apprentice, passed as Fellow Craft, and raised to the sublime degree of Master Mason, desires more light and truth in Masonry by being received into the degree of Discreet Master.

Con.—(*Questions Can., and is answered affirmatively.*)

Brother, is this an act of your own free-will and accord? Is he worthy and well qualified? Duly and truly prepared? Why does he aspire to this privilege?

C. of G.—He has shed tears with the brethren at the grave of our respectable Grand Master, Hiram Abiff, where the sprig of myrtle was placed.

Con.—By what further right does he expect to obtain this important Degree?

C. of G.—By benefit of the pass-Word.

Con.—Has he the pass-word?

C. of G.—He has it not, but I will give it in his behalf.

Con.—Give it. (*Done.*) The pass word being right, and the Neophyte in possession of these qualifications, I

will inform the Most Wise of his request. (*Closes the door and addresses M.W.*)

Most Wise, the alarm was given by a Neophyte, Bro. A.B., who has been duly initiated in the Degree of E. A., passed as F. C., and raised to the Sublime Degree of M. M., and is now desirous of more light and truth in Masonry by being received into the degree of Discreet Master.

M. W.—Why does he aspire to this privilege?

Con.—He has shed tears with the brethren at the grave of our respectable G. M., H. A., where the sprig of myrtle was placed.

M. W.—By what further light does he expect to obtain this important Degree?

Con.—By benefit of the pass-word.

M. W.—Has he the pass-word?

Con.—He has it not, but I will give it in his behalf.

M. W.—Give it. (*Done.*) The pass-word being right, and the Neophyte in possession of the necessary qualifications, it is my order that he be received in this Chapter, as a Discreet Master, in Antient and Primitive form.

Con.—(*Opens door and says*) It is the order of the Most Wise that the Neophyte be received in this Chapter, as a Discreet Master, in Antient and Primitive Form.

Music plays; Captain of the Guard leads in the Neophyte.

Con.—Brother, you are received, as a Discreet Master, upon a key applied to your lips. It is to teach you that in our Antient and Primitive Rite the secrets of nature and the principles of life are revealed; therefore your lips should be carefully locked with the key of Silence.

M. W.—Let the Neophyte make the necessary journies.

The Neophyte is conducted seven times around, giving the signs from one to three inclusive, while the Most Wise recites the following—or it is chanted.

The Lord reigneth, let the people tremble: He sitteth between the cherubim, let the earth be moved.

Praise ye the Lord; Praise, O ye servants of the Lord; praise the name of the Lord.

Blessed be the name of the Lord from this time forth and for evermore. From the rising of the sun until the going down of the same, the Lord's name is to be praised.

The Lord is high above all nations, and His glory above the heavens. Praise ye the Lord. Praise ye the name of the Lord; praise Him O ye servants of the Lord.

Ye that stand in the house of the Lord, in the courts of the house of our God. Praise the Lord; for the Lord is Good; sing praises unto His name, for it is pleasant.

Thy name, O Lord, endureth for ever, and Thy memorial O Lord, throughout all generations.

Bless the Lord, O my soul, and all that is within me, bless His holy name.

At the end of this the Neophyte stops at the altar.

M. W.—(*Strikes* יהוה. *All rise.*) Brother Hiram of Tyre, I see that this Master, who seeks the Sanctuary, bears the square upon his forehead and thereby gives assurance that reason rules his mind; but though he has learned to labour, he is yet blind; shall he behold the resplendent emblem of Deity?

S. W.—Most Wise, if he is willing to pronounce the oath which binds us all, we consent that he be permitted to behold the mystic emblem.

M. W.—Brother, are you willing to comply with this requisition? (*Can. replies.*) There is nothing contained in the oath we exact from you that will interfere with your religion, politics, country, or family; you are at liberty to object and depart if what you have heard in this Chapter in any way conflicts with your principles of honour, or your ideas of Masonry, for the Antient and Primitive Rite of Masonry performs that which it professes, and respects the opinions of all good men. Will you proceed or retire? (*Can. replies.*) You will then advance to the sacred altar of Freemasonry and take the Obligation.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, salutation on all points of the Triangle. Respect to the Order.

I, A. B., do most solemnly promise that I will not reveal the mysteries of the Discreet Masters, and will not unveil the wonders of their Sanctuary to the profane.

I further promise to seek to know myself, and to that end will exert my mind and search my heart to discover my duty to myself, to others, and to God. That I will attend all summonses of this Chapter, and conform myself to its laws and regulations, upon my honour as a true Freemason. Amen.

Neophyte is brought to light.

M. W.—(*Pointing to Mystic Light*) Behold, my brother, the resplendent luminary which now dawns upon your sight. Heretofore the blazing star shone upon us, but

its rays were scattered and dispersed; they are now gathered to a focus; and represent the light of the ALL-SEEING EYE, the omnipresence of JEHOVAH, whose mystic name it behoves us to know. That name can be learned only by him who knows himself, and hence the emblem of the circle, which encloses the triangle of duty which we owe to self, to others, and to God. (Strikes ו-וווווו.)

GUARD OF TOWER.—(*To Senior Warden.*) Brother Hiram of Tyre, the heart of our lamented Grand Master, H. A., is deposited in the golden urn.

S. W. —(*Strikes* ו.) Most Excellent King Solomon, a messenger brings tidings of our departed Grand Master, H. A.

M. W.—What tidings?

S. W.—Agreeably to your orders his heart has been embalmed and placed in an urn of purest gold, and the custodians of the precious relic now await your orders.

M. W.—Brethren, form in procession, and repair in charge of our Respectable Knight Orator and the Knights Wardens to the place where the sacred ashes are deposited; and it it is my order that the honour of conveying them to the Holy Place be conferred on our newly made Discreet Master.

Music plays, procession is formed, and brethren sing the following ode:—

1 Brother, thou hast gone before us,
To the sphere whence none return.
Still fond memory shadow, o'er us,
Kind remembrance of thy form.

2 As we mingle with emotion,
In our solemn, mystic rites,

Thy freed spirit's calm devotion
Rises where pure love invites.

All retire to the ante-room except the Most Wise, who sits in the Orient, and the Captain of the Guard, who stands at the balustrade with drawn sword. All form a semi-circle around the urn for the following—

ORATOR.—Alas! Alas! Oh, my brethren, well may we mourn the death of so great and good a man; for by the deed which cut him from us we have lost the word, the true name of God, and truth itself. In this urn, (*he takes the urn*) has been treasured up the heart of him who loved truth above all things. Let us convey it into the Sanctuary, as a perpetual token of our sorrow, and of our desire to recover that we have lost. (*Gives urn to neophyte.*) Brother, on you, who have come to aid us on this memorable occasion, we confer the honour of bearing these ashes to their sepulchre.

Brother, prove yourself worthy of a happy immortality; be zealous in soul and spirit; with all the power, all the perfection of which you are capable by nature, make yourself acceptable to your God and your country, in one word, for good according to natural laws. It is necessary that you thoroughly understand yourself, in order that you may perfectly comprehend the action of your inmost thoughts; to learn what you are, that you may know what you are. You are created for virtue; accomplish then your high destiny, in purity of heart and mind.—Know thyself.

What a sublime idea fortifies and sustains you. Watch and pray.—Offer every day the homage of your affections till you become vanquisher; and at night, when your heart is satisfied, remember every good

action as a victory over yourself, and repose in the trust of Providence.

Brother, learn to know yourself; your soul; search in the plenitude of your heart, and intelligence, and you will find the spirit of divinity; for the divine nature is the grand principle of intelligent beings; this nature is an interior reason, a sort of intimate revelation of high destiny, by which man conceives himself as the image of the divine intelligence upon earth; this sublime idea enables the Mason to see God as a father, and man as a brother.

Let us repair to the Sanctum Sanctorum and there deposit our sacred charge.

The 3rd verse of the ode is sung.

3 When on bended knee each brother
Lifts his soul to God above,
Oft may memory's shadow hover,
To refresh each soul with love.

During which, all return to the first apartment, the curtains of which have been removed, and as the Neophyte approaches the balustrade the guard interposes.

C. of G.—This is the Holy of Holies; here the profane cannot enter. The key of Intellect alone can gain you admission. Have you that key?

Con.—We have, and our brother bears the heart of Truth.

C. of G.—Pass on to the Sanctum Sanctorum.

Neophyte is led to the Orient.

M. W.—Here, my brother, in the midst of the emblems of our desire for society, the light of knowledge, the sense of beauty, and the adaptation of man to God, let us deposit the sacred heart of our deceased and

Venerable Master, to remind us forever, that, though assassins have destroyed his body, the natural law, which is also the word of God, is written upon the heart of every man who cometh into the world. Let us pray. (*Neophyte puts urn on the table and all kneel.*)

PRAYER.

Oh God, we pray Thee, Thou Sublime Architect of the Universe, to cast Thy All-Seeing Eye upon this Sanctuary, which symbolizes the conscience of man, and help us to use the key of intelligence within the balustrade of reason, so that we may know ourselves, may link ourselves unto Thee, and become fit for the immortality which Thou hast promised. Amen.

Before we separate, behold, I crown this urn with the laurel and olive branch, in token of the glory and peace with which the brother is crowned, who fulfils his duty and loves truth.

(*Crowns the urn, saying*) Glory and peace unto Hiram.

All repeat the same; or chant it.

My brother, a new obligation and task unites us, and it becomes my pleasant duty to confer upon you, as a reward for the service you have just performed, the title of Discreet Master. The laurel alludes to the victory which you are to gain over your passions; the olive is a symbol of that peace and union which should reign among us; the key suspended by a white and black ribbon, is a symbol of fidelity and discretion; the gloves are emblematical of the candour of all Discreet Masters, among whom, at your own solicitation, you are now enrolled. I give you rank among the Levites, to be a

faithful guardian of the Sanctum Sanctorum, and have placed you amongst the seven who have been elected to supply the place of our Grand Master, H. A.; and I have also appointed you one of the Conductors of the work which is to be raised to Divinity. Be ever watchful over the workmen.

Having invested you with your insignia, I will place you in possession of the signs, tokens and words of this Degree. This is the sign of silence, with which you salute the Presiding Officer; who represents, in this degree, our ancient Grand Master, King Solomon; the words are [...], and the token is given thus [...]. Respectable Knight Conductor, introduce the newly made Discreet Master to the Illustrious Junior and Senior Knights Warden in the northwest and southwest angles of the Chapter, and prove to them that he is in possession of the signs, words and grips of Discreet Master. (*Strikes* ווו. *All seated.*)

Neophyte is led to the Knight Junior Warden.

J. W.—Who comes here?

Con.—A Neophyte who has received the fourth degree of Masonry.

J. W.—Are you a Discreet Master?

Con.—I am, prove me.

J. W.—How will you be proved?

Con.—By my signs, tokens and words.

J. W.—Give me a sign.

Neophyte gives first sign,—J. W. gives second.

J. W.—What does the first signify? **Con.**—Silence.

And the second? **Con.**—Secrecy.

Give me a token. (*Done.*)

What does that symbolize?

Con.—The seven steps leading to the S∴S∴, the seven guardians of the S∴S∴, the seven days of creation, the seven years employed in building King Solomon's Temple, the seven journies by which I advanced to the Degree of Discreet Master, the seven liberal arts and the seven virtues Masons should practice.

J. W.—What is your pass-word?

Conductor gives the first part, J.W. the second.

What do you understand by the first part?

Con.—Zion.—The human head cultivated, the dwelling place of God.

J. W.—And the second?

Con.—Zalmonah.—Which is the worship of God in spirit and truth; an understanding and application of principles, in politics and religion; for men are mortal, weak and fallible, but principles are immortal, strong and unchangeable, and belong to the eternal attributes of God.

J. W.—Have you a sacred word?

Con.—I have three.

J. W.—Give them to me.

Conductor gives 1st. J.W. 2nd. Con. 3rd.

J. W.—What do you mean by [*first Word*]?

Con.—The first principle, unity, or the beginning.

J. W.—What do you mean by [*second Word*]?

Con.—Lord, or power.

J. W.—What do you mean by [*third Word*]?

Con.—It is a corruption of Jehovah, signifying existence. These words are derived from the cabalistic decomposition of the sacred name, which, being

differently combined, always give one of the names of Deity, the Ineffable Name being one of the mysteries of the Interior Temple of Memphis in Egypt.

J. W.—I am satisfied, pass on to the illustrious Knight Senior Warden, for his examination.

Conductor leads Neophyte to S. W., where he undergoes the same examination; he is then placed between the columns.

M. W.—(*Strikes* ווו. *All rise.*) Sir Knights, to order. Respectable Knight Captain of the Guard, make, the usual proclamation.

C. of G.—To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, salutation on all points of the Triangle. Respect to the Order.

I proclaim Bro. received as a Discreet Master in Antient and Primitive form, and I call upon all present to recognize him as such, and to render him aid and assistance in case of need.

M. W.—Sir Knights, observe the Orient. (*Together: battery* וווווו-ו.) Go, my brother, to our Respectable Knight Orator and listen to the lecture on this degree.

Most Wise strikes ו *and all are seated. Neophyte is conducted to the Orator.*

HISTORY.

My Brother, Masonry was founded in those dark and remote ages when men and civilization were yet in their infancy, and the arts and sciences had shed but few and imperfect rays. Mutual wants and necessities impelled our primeval brethren to seek for mutual aid and assistance; diversity of talent, inclinations and pursuits,

rendered each one dependent upon the other; thus society was formed, and as a natural consequence, men of the same habits and pursuits were associated more intimately together not only with a view of mutual improvement and advantage, but from that natural impulse which is felt by congenial minds. In this manner societies were formed, and as civilization began to extend through the world, and the minds of men became enlarged, by the contemplation of the works of nature, the arts and sciences were cultivated by the most ingenious of the people. The contemplation of the planetary system, as the works of an Almighty artist, and the attributes of their God, gave rise to the ceremonies of religion, and the science of astronomy; the measurement of land and the division and marking of their property gave rise to geometry, and these sciences to the institution into whose mysteries you now desire to be received.

Thus there has been a beautiful and uninterrupted succession of cause and effect in the production of the system of morals which is here taught, and which we firmly believe will prove to be the great instrument in the regeneration and purification of the world.

If we should look upon the earth with its produce, the ocean with its tides, the coming and going of day, the starry arch of heaven, the seasons and their changes, the life and death of man, as being merely the accidents of nature, we must shut up all the powers of judgment and yield up ourselves to the darkest folly and ignorance. The august appearance of the planetary system, day and night, the seasons in their succession, the animal frame,

the vegetation of plants, all afford subject of astonishment, of which the greatest is too mighty, but for the hand of a Deity whose works they are; the least, too miraculous, but for the wisdom of their God. It is no wonder then, that the first institutors of Masonry should have held the sciences of astronomy and geometry in such repute as to even consider them hallowed, because by their use is demonstrated the wisdom of those immutable laws given by the Creator, at the beginning, for the government of all things.

This Institution, which was originally co-existent with the mysteries of religion and science, is now maintained by us on the principle of rendering mutual aid to each other, as well as to preserve our adoration to the Almighty Artist, and to improve our minds with the principles of science. How should we be able to discern the brethren of the great family, but through such tokens as should point them out from other men. Language is not provincial, and the dialects of different nations would not be comprehensible to men ignorant and unenlightened. Hence it becomes necessary to use an expression which should be cognisable by people of all nations. So it is with Masons; they are possessed of that universal expression, and of such remains of the original language, that they can communicate their history, their wants and their prayers to every Mason throughout the globe, from whence multitudes of lives have been saved, when sickness, want and misery had brought them to the brink of the grave.

The degrees of Antient and Primitive Masonry being of still higher importance, as containing the real secrets

and principles of the mystic institution, were to be guarded in a more particular manner, both from the knowledge of the world and of those who may be unworthy of receiving them. Consequently, it was ordained that the first three, or blue degrees, which are only symbols of Sublime Masonry, should be committed to memory, that it might be thereby known from the manner in which a Symbolic Mason discharged the duties of those preparatory degrees, whether he was capable of being entrusted with the real and important secrets of the craft.

Again, the history of Masonry, as contained in the higher degrees, gives an authentic detail of occurrences found only in the archives of the sublime institution, and which are so lengthy that they fill many volumes which it would be impossible to commit to memory unless the whole of our lives were dedicated to it.

On being brought to light your attention was called to the brilliant Delta, or Shekinah, which encloses nine Hebraic characters, each being the initial of a name derived from an attribute of Deity, the whole surrounded by a serpent forming a circle.

The initials in the nine points of the Shekinah are those of the names by which Deity was known to our ancient brethren previous to the time when the Almighty disclosed His true and ineffable name to Moses on Mount Sinai.

The serpent forming the circle represents the immensity of the power of God, which has neither beginning nor end.

You also perceive in the centre of the Shekinah a luminous circle enclosing a brilliant star of five points, with the letter G in the centre, the meaning of which is thus explained:—Glory, Grandeur and Gomel; from which we understand, by—Glory, God;[3] by Grandeur, the man who may be great by Perfection; and Gomel, is a Hebrew word, which signifies thanks to God for his supreme power. It is the first word which Adam spoke on discovering the adorable Eve.

You also behold in the Sanctum Sanctorum the Ark of Alliance, the golden candlestick with seven branches, having a lamp in each, also a table. The Ark of Alliance was placed in the middle of the Sanctum Sanctorum, under the brilliant star and the shadow of the wings of the cherubims, which represent the alliance which God made with his people. The Ark of Alliance was of the form of a parallelogram, two cubits and a-half in breadth, and the same in height, made of shittim wood, covered within and without with gold, and decorated with a golden crown borne by two cherubims of gold. The cover of the Ark had a name; it was called the Propitiatory, a place that served to appease God's anger. The Propitiatory contained the testimony which God gave to Moses, the tablets of the law. These tablets were

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[3] ["I don't know what you mean by 'glory,'" Alice said.

Humpty Dumpty smiled contemptuously. "Of course you don't—till I tell you. I meant 'there's a nice knock-down argument for you!'"

"But 'glory' doesn't mean 'a nice knock-down argument,'" Alice objected.

"When *I* use a word," Humpty Dumpty said in rather a scornful tone, "it means just what I choose it to mean—neither more nor less."

—Lewis Carroll, *Through the Looking Glass*.]

of white marble, and contained the Decalogue, written in Hebrew characters. The commandments taught were disposed on the tablets as follows; the four first pointed out the duty of man to his God, and were engraved on the first tablet; the remaining six pointed out the obligations of man, and were engraved on the second tablet.

The name of the Sanctum Sanctorum, in Hebrew, is Dabir, denoting speech, and it was there the Divinity resided, and where He delivered His oracles. The hangings of the Sanctum Sanctorum are purple, blue, scarlet and white, implying awe and reverence, truth and constancy, justice tempered with mercy, and purity; they further symbolise the four elements.

Moses, by command of God, constructed the Ark, and for that purpose he chose to assist him, Bezaleel, of the tribe of Judah, son of Uri and Miriam, who was the sister of Moses and Aholiab, of the tribe of Dan, and the most learned of the people. The Israelites testified so much ardour for the works, and offered with so much zeal to carry on the same, that Moses proclaimed by sound of trumpet that he wanted no more. They worked after the model which God had given to Moses, who also instructed him in the number and form of the sacred vessels which were to be made and placed in the tabernacle to serve in the sacrifices.

The seven-branched candlestick alludes to the seven planets, and was composed of seventy parts, which alluded to the seventy divisions of the heavenly bodies.

The eye over the door of the Chapter represents the eye of God, to whose name our works are dedicated, and

from whose inspection our actions can never be concealed. The Shekinah signifies visible glory, for it was a symbol of the divine presence, but in our Antient and Primitive Rite we are taught to regard it as an emblem of the cultivated mind, which disperses ignorance. The moral of this degree teaches us Silence and Secrecy,

This, my brother, concludes the Fourth Degree of Masonry.

Most Wise strikes ו, *and Neophyte is conducted to his seat.*

CLOSING SAME AS OPENING.

SUBLIME MASTER.

5th Degree.

The Chapter is divided into two apartments. One represents the Chamber of Audience of King Solomon; the second represents the burial place of H. A. with the Mausoleum. The Sash is Crimson with gold edgings. The Jewel, three interlaced triangles.

OPENING.

MOST WISE.—(*Strikes* יהוה. *Principal Officers rise.*) Illustrious Knight Senior Warden, convince yourself that all present are Sublime Master Masons.

SENIOR WARDEN.—(*Strikes* יהוה.) Sir Knights in the South Valley to order. (*All in the South rise.*)

JUNIOR WARDEN.—(*Strikes* יהוה.) Sir Knights in the North Valley to order. (*All in the North rise.*)

S. W.—Respectable Knight Conductor, you will receive the pass-word of Sublime Master from the Knights in the South and give it to me. (*Done.*)

J. W.—Respectable Knight Captain of the Guard, you will receive the P.W. of Sublime Master from the Knights in the North and give it to me. (*Done.*)

S. W.—Most Wise, all in the South have given the word.

J. W.—Most Wise, all in the North have given the word.

M. W.—Illustrious Knight Senior Warden, are you a Sublime Master Mason?

S. W.—I am, prove me.

M. W.—How will you be proved?

S. W.—By my signs, tokens and words.

M. W.—How many signs have you?

S. W.—Two; the signs of salutation and of admiration.

M. W.—Give me the sign of salutation. (*Done.*)

Give me the sign of admiration. (*Done.*)

To what does the first allude?

S. W.—To the manner in which Benaiah, the Captain of the Guard, saluted King Solomon, when commanded to arrest me.

M. W.—To what does the second allude?

S. W.—To the manner in which the brethren expressed their admiration when the Mausoleum was completed which our ancient Grand Master, King Solomon, caused to be erected over the remains of our operative G.M., H. A.

M. W.—Give me the tokens. (*Done.*)

What does the first signify? **S. W.**—Promise.

And the second? **S. W.**—Alliance.

And the third? **S. W.**—Perfection.

What are your sacred words?

S. W.—ELEIAL, JOHEB, ELIAH, which signify Fortitude, Toleration and Immortality, and were shown to me in the Shekinah when I was permitted to enter the Sanctum Sanctorum.

M. W.—There being nine points and nine initials in the Shekinah, of which three are elucidated in the degree of Discreet Master, will you explain the names and meanings of the other three?

S. W.—They are not known to Sublime Masters and can not be explained except by those who have been Exalted to the sublime degree of the Sacred Arch.

M. W.—How do you expect to obtain the degree of Knight of the Sacred Arch?

S. W.—By a propagation of those virtues which are symbolized by the hangings of the Sanctum Sanctorum.

M. W.—What do those hangings imply, and what are their colours?

S. W.—Purple, implying Awe and Reverence, which we are taught to render to Deity; Blue, implying Truth and Constancy, which we are taught to render to the Brethren; Scarlet, implying Justice tempered with mercy, which we are taught to render to those whom human weakness has caused to err; and White, implying Purity, which we must possess if we adhere to the sublime teachings of our Antient and Primitive Rite.

M. W.—What is your name?

S. W.—Johaben, which translated signifies, Son of God.

M. W.—(*Strikes* ווי. *Repeated by the two Wardens.*) To order, Sir Knights; observe the Orient and attend to giving the S. *5*. Accordingly, in the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary, I declare [*name*] Chapter, No. —, opened on the Fifth Degree in Antient and Primitive form, for the diffusion of Light and Truth. Respectable Knight Orator, attend to the Sacred Book of Laws. Respectable Knight Guard of the Tower, inform the Sentinel, and if there be any visiting Sir Knights, invite them to enter.

RECEPTION.

The Neophyte is clothed as a Discreet Master by the Conductor and placed in the ante-room. All retire outside the first apartment, except the Most Wise, who sits in the Orient. The Senior Knight Warden passes through the ante-room, (attracting the notice of the Neophyte,) and seats himself by the Most Wise. The Conductor then causes the Neophyte to look into the first apartment, when he is observed by the S.W.

S. W.—Who dares to intrude upon our privacy? Most Excellent King Solomon, our deliberations have been overheard.

M. W.—That cannot be; the Captain of the Guard, Benaiah, is too vigilant.

S. W.—(*Goes to door and drags Neophyte in.*) An eavesdropper, let him be put to death!

M. W.—Stay, Most Powerful King of Tyre, I know this person; it is Brother Johaben, one of my most confidential officers; moderate your anger, there may be good reason for his intrusion.

S. W.—I am satisfied, Most Excellent King Solomon; I shall rejoice if he convinces us of his truth and fidelity.

Most Wise strikes יהוה. *Captain of Guard leads sentinels into the first apartment; they salute.*

M. W.—Johaben, what induced you to listen at the door of this ball of audience?

CAPTAIN OF GUARD.—(*For Neophyte, and pointing to Hiram, King of Tyre*) Seeing this person, who is unknown to me, entering hurriedly into your presence, and having the recent death of H. A. so vividly impressed upon my mind, I feared for your life, and held myself in readiness to succour you.

M. W.—Was it not idle curiosity that prompted you to this?

C. of G.—Most Excellent King Solomon, it was not.

M. W.—Respectable Knight Captain of the Guard, lead Brother Johaben to the middle chamber and detain him until we determine upon a decision in his case, and remember, you will be responsible for his reappearance.

C. of G.—Attention, brethren! (*All form in line with Neophyte in the centre, facing the East.*) Salute! March!

Captain of Guard, Sentinels and Neophyte salute and countermarch into the ante-room. The Most Wise strikes יהוה*; the Captain of the Guard, Sentinels and Neophyte return, salute as before and stand in the West.*

M. W.—Brother Johaben, the motive which induced you to intrude upon our privacy has met with our favourable consideration; a laudable curiosity, which has truth and honour for its object, is worthy of recompense.

I had given the King of Tyre a province of my empire in compensation for the assistance he rendered me in erecting the temple. The lamentable occurrence which deprived the Craft of the eminent services of so good and great a man as the Widow's Son, our operative Grand Master, has overwhelmed us with grief, and confusion reigns paramount in and about the several apartments of the Temple of the God of Israel. Even while we now speak the body of that venerated Mason whose embalmed heart you, in the character of Discreet Master, deposited in the Sanctum Sanctorum, lies unburied. It is for the purpose of consigning to the silent grave, with befitting honours and appropriate ceremonies, the remains of him who lost his life in defence of truth, that I have hastily sent for the King of Tyre to assist us with his counsel in the performance of those rites and ceremonies, and also to aid us in the erection of a mausoleum that shall commemorate his name and our appreciation of his virtues.

Being assured that your fault in thus intruding upon our deliberations was owing to your zeal for Masonry

and desire to prevent danger to our person, it is decided to pardon your error of curiosity, and permit you to assist at the obsequies of our late Grand Master, at the same time conferring upon you the honourable degree of Sublime Master and of being a witness to the alliance between us, on condition that you assume an oath of fidelity.

Will you do so and proceed? (*Replies.*) You will then stand erect at the altar, your hands resting upon the Sacred Book of Laws, the glaive, symbol of honour, and the myrtle, emblem of initiation, and repeat your Obligation.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, salutation on all points of the Triangle. Respect to the Order.

I, A. B., do most solemnly promise and bind myself by this oath, never to reveal what is at present to be communicated to me, to brothers of lower degrees. Amen.

CONDUCTOR.—Most Excellent King Solomon, the mausoleum which was ordered to be erected over the remains of our operative Grand Master, H. A., is completed and we await your presence.

M. W.—Respectable Knight Conductor, you will form the brethren on the north side of the Chapter, facing the Orient.

Con.—Brethren, you will form in procession on the North side of the Chapter, facing the Orient. (*Done.*)

M. W.—We will now pay the last tribute of respect to the illustrious dead.

The Most Wise, Senior and Junior Wardens and Neophyte, take the head of the procession, and, making three circuits of the apartment, sing the following ode, carrrying a bier or coffin.

1 Guided by the light Eternal,
In our hearts with Truth enshrined,
Bright the virtues, ever vernal,
Which adorned great Hiram's mind.

2 Our Grand Master, who untimely
Met his fate at ruffian hands,
Robed in Light and Truth divinely,
In Adonai's presence stands.

They form a circle around the mausoleum and give the sign of admiration, exclaiming E—. J—. E—.

M. W.—Illustrious Knight Senior Warden, for what reason has this mausoleum been erected?

S. W.—Respect for the dead, because the body is the dwelling and sanctuary of the soul; for T.S.A.O.T.U. made man in his own image, and our mortal members are the fit instruments of an immortal mind. The four sides of the obelisk are indicative of the virtues which should adorn the person of every Sublime Mason, and which we thus explain: Reverence, Truth, Justice and Purity, and are opposed to the vices of the ruffians who destroyed Hiram, namely Ignorance, Falsehood, Envy and Egotism. The sprig of acacia, or myrtle, represents the vivifying principle of life that pervades all nature, and the urn implies the intellectual treasure, or immortal soul, which the body of man contains.

M. W.—Thanks Brother of Tyre. What now remains to be done?

S. W.—To deposit the remains of our lamented Grand Master.

M. W.—Let it be done. Take up the sacred remains.

The bier is now placed in the mausoleum.

M. W.—Respectable Knight Orator, let the eulogy be pronounced.

ORATOR.—As the acacia bends before the tempest, and falls into the waters which murmur at its feet, even so has fallen our beloved Grand Master,—the Widow's Son has for ever left this sublunary sphere. Sorrow darkens our countenances, and our eyes are dimmed with tears, for we have lost our brightest light; the Masters are plunged in sorrow; the Craftsmen lament, and even among the profane the voice of grief is heard! Hiram is no more!

Eternal and immutable Being, whose presence fills immensity, thine Omnipotence, operating throughout nature, brings about changes without number in the form of things. But nothing is lost, nothing annihilated, each atom remains and constitutes a part of the great whole. Thou hast created all men to be happy, and hast therefore bestowed upon them an intelligent mind, whose innate faculties are the evidence of its immortality, and, if well employed, capable of rendering them more and more perfect, and more fit to appreciate Thy greatness and enjoy Thy blessings. Thy infinite wisdom has so ordained nature that nothing in the universe can be lost, and our souls are not more subject to annihilation than our bodies, whose elements only suffer decomposition after death

in order that they may re-assume their primitive condition.

May our illustrious Grand Master, whose life the assassins have destroyed, rest in peace: and his soul rise in glorious immortality. Let nature assume her empire over his inanimate remains, and may his immortal soul enjoy the happiness which his virtues have deserved. Amen.

ALL.—So mote it be.

M. W.—Let the newly-made Sublime Master be conducted to the Orient for instruction.

This is done, and the 3rd verse is sung.

3 May his bright example aid us,
Mason's duty to fulfil,
And when death in dust hath laid us,
May Truth brightly guide us still.

M. W.—I now invest you with the Insignia of your degree. (*Done.*)

I will now instruct you, my brother, in the secrets of this degree. This is the token of a Sublime Master.

As we are taught in Masonry to protect ourselves, our family and our neighbours, the grip of this degree is used as a sign of protection amongst Sublime Masters; for instance, if you were to see a brother of this degree making a purchase by which he would be liable to fraud, or which is to his disadvantage, it would be your duty to place your hand in such a manner before him as to attract his attention, saying, "Your promise;" on the contrary, should the affair be to his interest, you would say, "That is perfection," at the same time turning your hand towards you, as in the first part of the grip.

This is the sign of salutation,—It alludes to the manner in which Benaiah, the Captain of the Guard, saluted King Solomon, when commanded to arrest you.

This is the sign of admiration,—It alludes to the sign given at the tomb of our venerated Grand Master, H. A.

You name is Johaben, or Son of God; your Pass Word is [...], and your sacred words are [...] , signifying Fortitude, Toleration and Immortality, and allude to the fortitude you exhibited when arrested as a cowan, the toleration inscribed on the banners of our Antient and Primitive Rite, and the immortality of the soul, in which Sublime Masters believe.

Go, my brother, salute the Senior and Junior Knights Warden, and convince them that you are in possession of the signs, tokens and words of a Sublime Master. (*Strikes* ווו. *All seated.*)

This is done as in the last degree, in the words at Opening.

M. W.—(*Strikes* ווו. *All rise.*) Sir Knights, to order. Respectable Knight Captain of the Guard, make the usual proclamation.

C. of G.—To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland, salutation on all points of the Triangle. Respect to the Order.

I proclaim Brother [*name*] received as a Sublime Master in Antient and Primitive form, and I call upon all present to recognise him as such and to render him aid and assistance in case of need.

M. W.—Sir Knights observe the Orient. (*Together: battery* ו-ווווווו.)

Go, my Brother, to the Respectable Knight Orator and listen to the lecture of the degree. (*Strikes* ו. *All seated. Neophyte is conducted to Orator.*)

HISTORY.

My brother, in the Fifth Degree ofthe Antient and Primitive Rite of Masonry, the Neophyte is called Sublime Master; he is here taught that he is the Son of God, and as such, entitled to divine love. He perceives the intimacy between divine and human nature, between God and man; in one word, the Infinite, with all its consequences, and man being now allied with his Almighty Father, his celestial origin is manifested. He adheres to it with gratitude and joy. God is his soul, his light, his companion. They both unite through a mutual force of attraction, tending to the glory of God and the perfection of man. It is a constant action of the most intimate relations between the true source of life and the happy being who never ceases then to renew his youth in spite of the constant decay, variations and changes of the material form to whichhe is subjected. He yields without resistance to the many accidents "and the thousand natural shocks that flesh is heir to," because he feels that the principle, by virtue of which he exists, is everlasting. All that is frail and perishable in him must be relinquished, but all that is spiritual and divine must remain and live for ever. In one word, it is the doctrine of the Immortality of the Soul which is here plainly taught, and in which we

firmly believe, because it then appears as the necessary consequence of our origin.

This Degree is a solemn initiation into the relations of God with himself, as necessary and immediate consequences of His existence. His infinite power and unavoidable tendency to produce Himself, more and more to manifest His eternal resources, and impress all over the universe His divine image and attributes, become the favourite study of the candidate. There he is with Almighty God, with Jehovah, and he beholds how the Father of man delights in contemplating His work and enjoys His prodigious perfections.

Thus closes this degree.

CLOSING SAME AS OPENING.

KNIGHT OF THE SACRED ARCH.

6th Degree.

The Chapter represents the Audience Chamber of King Solomon. In the Orient is suspended the Sacred Delta; on the right and left the two Pillars J. B. support an arch on which are painted nine signs of the zodiac, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, and. Pisces. There is also a second apartment in which are nine arches on the keystones of which are inscribed the following words: Jod, Jaho, Jah, Elejal, Eliah, Joheb, Adonai, Elhannan and Jobel. In the centre of the ninth arch is a pedestal on which is placed a similar delta to that in the Orient.

The Sash is purple with gold fringe. The Jewel, two triangles of gold intersected, with a triple tau at the foot. Or, a golden triangle, with a trap-door leading to a vault, on the reverse.

OPENING.

MOST WISE.—(*Strikes* יהוה. *Officers rise.*) Illustrious Knight Senior Warden, what is your duty in this Sacred Arch?

SENIOR WARDEN.—Most Wise, it is to protect our mysteries against the indiscretion of the profane.

M. W.—Have you taken measures to that effect?

S. W.—The Sentinel is at his post and we are in security.

M. W.—Since it is so, Brother Hiram, assure yourself that all present are Knights of the Sacred Arch.

S. W.—(*Strikes* יהוה.) Sir Knights in the South Valley, to order. (*All in the South rise.*)

JUNIOR WARDEN.—(*Strikes* יהוה.) Sir Knights in the North Valley, to order. (*All in the North rise.*)

S. W.—Respectable Knight Conductor, you will receive the pass-word of the Sacred Arch from the Knights in the South and give it to me. (*Done.*)

J. W.—Respectable Knight Captain of the Guard, you will receive the pass-word of the Sacred Arch from the Knights in the North and give it to me. (*Done.*)

S. W.—Most Wise, all in the South have given the word.

J. W.—Most Wise, all in the North have given the word.

M. W.—Illustrious Knight Senior Warden, are you a Knight of the Sacred Arch?

S. W.—I have descended through the nine arches into the bowels of the earth where I discovered the sacred delta of Enoch, by means of which the lost word of a Master Mason was brought to light.

M. W.—Have you that word?

S. W.—I have.

M. W.—Will you give it to me?

S. W.—I will, if you assist me in Antient and Primitive form.

M. W.—What is that Antient and Primitive form?

S. W.—On the Triple Triangle, and the word syllabled at low breath

M. W.—(*Strikes* ווו.) To order, Sir Knights.

All rise and form in groups (the Most Wise and K. Senior 'Warden at the altar) and give the word.

M. W.— (*Strikes* ו.) How did you gain admission to this Sacred Arch?

S. W.—By three times three alarms.

M. W.—To what do they allude?

S. W.—To the nine Arches of the Sacred Vault of Enoch.

M. W.—Have you a sacred word?

S. W.—I have nine, three of which were communicated to me in the degree of Discreet Master and three as a Sublime Master: the last three I received on being

admitted to the solemn degree of Knight of the Sacred Arch.

M. W.—Give them to me.

S. W.—Jah, Elhannan, Jobel.

M. W.—What do those names signify?

S. W.—They are the names designating the attributes of T.S.A.O.T. U., which are First Cause or Principle, Existence, God, Immortality, Fortitude, Toleration, Power, Mercy, and Joy.

M. W.—Have you a knowledge of the signet of King Solomon?

S. W.—I have. It is a double triangle, which being interlaced, forms a six pointed star and the mysterious characters in the centre prove to be the sacred word of a Mason which was lost.

M. W.—Have you any signs?

S. W.—I have.

M. W.—Give them. (*Done.*)

M. W.—(*Strikes* ווו. *Repeated by the two Wardens.*) To order, Sir Knights; observe the Orient and attend to giving the S. *6*. Accordingly, in the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary, I declare [*name*] Chapter, No.—, opened on the 6th Degree in Antient and Primitive form, for the diffusion of light and truth. Respectable Knight Orator, attend to the Sacred Book of Laws. Respectable Knight Guard of the Tower, inform the Sentinel, and if there are any visiting Sir Knights, invite them to enter.

RECEPTION.

The Neophyte is prepared by being clothed as a Sublime Master, with a cable tow around his waist, by the Captain of the Guard, who makes the alarm at the inner door of יהוה-יהוה-יהוה.

GUARD OF TOWER.—Most Wise, an alarm at the door of our Chapter.

M. W.—Respectable Knight Conductor, attend to the alarm and ascertain the cause.

Con.—(*Opens the door*) Who comes here?

CAPTAIN OF GUARD.—Three Neophytes who have been duly initiated in the degree of E.A., passed as F.C., raised to the sublime degree of M.M., received as Discreet Masters, assisted as Sublime Masters, and now desire more light and truth in Masonry, by being admitted to this sublime degree of the Sacred Arch.

Con.—(*Questions, and is answered affirmatively.*) Brothers, is this an act of your own free will and accord? Are they worthy and well qualified? Duly and truly prepared?

Why do they aspire to this privilege?

C. of G.—That they may improve their minds, and be the better enabled to propagate Wisdom, Virtue and Truth.

Con.—By what further right do they expect to be admitted to this solemn degree?

C. of G.—By benefit of the words of a Sublime Master.

Con.—Give them. (*Done.*) The words being right and the Neophytes being in possession of the necessary qualifications, I will inform the Most Wise of their request. (*Shuts door and addresses M.W.*)

Most Wise, the alarm was caused by three Neophytes who have been duly initiated in the degree of E.A., passed as F.C., raised to the sublime degree of

M. M., received as Discreet Masters, assisted as Sublime Masters, and now desire more light and truth in Masonry by being admitted to this solemn degree of the Sacred Arch.

M. W.—Why do they aspire to this privilege?

Con.—That they may improve their minds and be the better enabled to propagate Wisdom, Virtue and Truth.

M. W.—By what further right do they expect to be admitted to this solemn degree?

Con.—By benefit of the words of a Sublime Master.

M. W.—Give them. (*Done.*) The words being right and the Neophytes in possession of the necessary qualifications, it is my order that they be admitted into this Sacred Arch, in Antient and Primitive form.

Music plays: Conductor opens door; Captain of Guard leads Neophytes into the Chapter.

Con.—Brethren, on being admitted to this solemn degree, you are received upon the sacred delta applied to your heart, the three equal sides of which are emblematical of the three attributes of T.S.A.O.T.U., Omniscience, Omnipotence and Omnipresence.

The following ode is sung:

1 Almighty Father, heavenly King,
Before whose sacred name we bend;
Accept the praises which we sing,
And to our humble prayer attend;
All hail, great Architect divine,
This universal frame is Thine.

2 On Thy Omnipotence we rest,
Secure of Thy protection here,
And hope hereafter to be blest,

When we have left this world of care.
All hail, &c., &c.

3 Grant us, great God! Thy powerful aid,
To guide us through this vale of tears;
For where Thy goodness is displayed
Peace soothes the mind and pleasure cheers.
All hail, &c., &c.

ORATOR.—(*Advancing*) Kneel, my brothers, and let us invoke a blessing on our present undertaking. (*All kneel.*)

PRAYER.

Almighty Father, who art the sole Architect of the Universe, at whose command the world burst forth from chaos, and all created matter had its birth, look down, we beseech Thee, with love upon these, Thy servants, and henceforth crown them with blessings from Thine inexhaustible store; but above all, give them grace to consider well their undertaking, that they may neither proceed therein lightly, nor recede from it dishonourably; but pursue it steadily, ever remembering the intention, which is the acquisition of true wisdom and understanding, by searching out Thy great and glorious works, for promoting Thy honour and glory, for the benefit of the human race, the prosperity of our Antient and Primitive Rite, and their own eternal welfare. Amen.

ALL.—So mote it be!

M. W.—Let the Neophytes approach the altar. (*They are conducted to the altar.*) Brethren, we understand that you seek preferment in Masonry by being admitted to the solemn mysteries of the degree of Sacred Arch; before

you can advance further, I must ask if you will voluntarily assume the strong and binding attestation which all Knight Masons of this solemn degree have taken, and sacredly abide by the same? *Replies.*

You will then take the Obligation.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, salutation on all points of the Triangle. Respect to the Order.

I, A.B., swear, in the presence of T.S.A.O.T.U., and the brilliant lights of this Antient Chapter, on the sacred book of laws, and on the glaive, symbol of honour, fidelity to the Celestial Empire of the Antient aud Primitive Rite, and obedience to its sacred laws. I promise to abide by the by-laws, rules and regulations of this or any other Chapter of the Antient and Primitive Rite of which I may hereafter become a member, and to obey all summonses sent or given me therefrom, and also to obey the laws, rules and regulations of the Mystic Temple, Princes of Memphis, 32d Degree, for the Province of [...], if within my power; I promise and swear to obey the constitutions, edicts, general statutes and ordinances emanating from the Sovereign Sanctuary of Patriarchs in and for Great Britain and Ireland.

I promise and swear to maintain inviolably all the signs, secrets and mysteries that have been, may now, or shall hereafter be confided to me as such, in this, or any other Chapter, Senate or Council of the Antient and Primitive Rite.

I do furthermore most solemnly and sacredly swear that I will not communicate the lost word of a Mason except in the manner in which it shall be given to me, namely upon the triple triangle, and syllabled at low breath, to any person, in or out of a Chapter.

To all these I do solemnly and sincerely swear, without reservation, and with full determination to keep and perform the same with sincerity and good will, upon my word and sacred honour as a true Freemason. So help me God.

M. W.—In whom do you place your trust?

NEOPHYTE. —(*Answers*) In Jehovah!

M. W.—In the name of that Omnipotent Being arise, and may the remembrance of the sprig of acacia which was found on the temporary grave of him who was truly the Most Excellent of Masons, and who parted with his life sooner than betray his trust, ever stimulate his successors to imitate his glorious example, that the essence of virtue may enshrine our beloved Rite, and exalt our intellectual parts; and when Death, the grand leveller of all human greatness, hath drawn his sable curtain around us, when the last arrow of our mortal enemy hath been dispatched, and the bow of this mighty conqueror broken by the iron arm of time, when the angel of the Lord declares that time shall be no more, and when, by this victory, God hath subdued all things to himself, then shall we receive the reward of our virtue by acquiring the possession of an immortal inheritance in those heavenly mansions veiled from mortal eye, where every secret of Masonry will be opened, never to be closed. Then shall T.S.A.O.T.U.

welcome us into his Celestial Chapter, where peace, knowledge and the fulness of all that is good eternally reign!

Brethren, in the degrees of Discreet and Sublime Master the six initials of the Shekinah were partly explained to you; in this degree you will be further enlightened as to the remaining three, and their significance will be made manifest.

In your progress it is possible that you will make further discoveries; you will, in company with the Respectable Knights Orator, Conductor and Captain of the Guard, repair to the top of Mount Zion, near to the place where the ark of the covenant rested at the command of David of Israel, there make researches and bear up the result of your labour.

Supply the brothers with the necessary implements of labour. (*Done.*) Now depart, and the God of Abraham, Isaac, and Jacob be with you.

Ora.—(*Or chant.*) My son, if thou wilt receive my words, and hide my commandments with thee, so that thou incline thine ear unto wisdom, and apply thine heart to understanding.

Yea, if thou criest after knowledge, and liftest up thy voice for understanding.

If thou seekest her as silver, and searchest for her as for hidden treasures, then shalt thou understand the fear of the Lord and find the knowledge of God,

For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding.

They now arrive at the second apartment.

Con.—Let us remove these stones.

C. of G.—Agreed. This stone gives a hollow sound. Can you raise it, Brother? (*They do so.*)

Con.—Let us carry up this stone, on the sides of which are engraven figures to us unknown.

C. of G.—Agreed. (*They return to the East.*)

Ora.—(*Or chant.*) Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is high as Heaven, what canst thou do? Deeper than hell; what canst thou know ?

Con.—Most Wise, according to your instructions we repaired to the spot designated by you, where we found this cubical stone having on its sides hieroglyphics to us unknown.

M. W.—Repair again to your labour, your discovery is of the greatest importance, it is no less than the sacred symbol of the Sacred Arch Masons, which since the death of our operative Grand Master we were unable to use. Return and make further search. (*They do so.*)

Ora.—(*Or chant.*) O Lord, let Thy work appear unto Thy servants, and Thy glory unto their children.

And let the beauty of the Lord our God be upon us and establish Thou the work of our hands upon ns, yea, the work of our hands.

They arrive at the arches. Symphony.

Con.—Here is an immense vault; which of you will descend?

C. of G.—(*For Neophyte.*) I will. (*Descends.*) Here is an arch on the keystone of which is engraved the word *Jod*.

Con.—God is the principle, the source of all things, the great Supreme Cause and Universal Father. Go on, Brother.

C. of G.—I find here a second arch and keystone, having on its face the word *Jaho*.

Con.—God is existence; in Him we live and have our being. Go on.

C. of G.—Here is a third arch and keystone, bearing on it the word *Jah*.

Con.—God is eternal, without beginning and without end; unto Him the past, the present and the future are one. Go on.

C. of G.—(*For Neophyte.*) I am fatigued; let one of my companions descend.

Con.—Agreed. (*The second brother descends.*)

C. of G.—Here is a fourth arch and keystone, bearing on it the word *Eleial*.

Con.—God is immortality. He was, is, and ever shall be, world without end. Go on.

C. of G.—A fifth arch and keystone bears on it the word *Eliah*.

Con.—Fortitude is from God; His mercy and His truth giveth the weight on one side and on the other, and His judgments are perfect. Go on.

C. of G.—A sixth arch bears on it *Joheb*.

Con.—Toleration is from God; the highest of His creatures and the lowest are but as one in His sight. Go on, my Brother.

C. of G.—I, too, am fatigued; let the other Companion descend.

Con.—Agreed. (*The third brother descends.*)

C. of G.—Here is a seventh arch, and on its keystone is the word *Adonai*.

Con.—God is power; He dwelleth in all, with all, and beyond all; He is the centre which hath no circumference; He is the light which shineth in every direction, without measure or limit. Go on.

C. of G.—The eighth arch bears on it *Elhannan*.

Con.—Mercy; God is love; His unbounded and inexhaustible mercy is our trust and our hope, and giveth joy throughout the universe. Go on.

C. of G.—A ninth arch bears on its keystone the word *Jobel*.

Con.—Joy; God is wisdom; He knoweth all things, past, present and future, and there is no mystery unknown to Him, for His understanding is the arches of nature. Let us all descend.

They do so; and on seeing the delta on the pedestal they give the sign of adoration, exclaiming and give the token and answer.

Con.—Let us bear up this delta; it is a counter-part of that suspended in King Solomon's hall of audience, and is of importance. (*They return.*)

S. W.—(*Or chant.*) Mark the perfect man, and behold the upright; for the end of that man is peace.

Behold, God will not cast away a perfect man, neither will He help the evil doers.

M. W.—Companions, what is this? A delta! This must be the sacred symbol of the Patriarch Enoch, concealed before the flood; your discovery is indeed important.

S.W.—(*Or chant.*) Let us give thanks to the Lord who hath given us the treasures of darkness, and the hidden riches of secret places.

M. W.—(*Strikes* יהוה.) To order, Sir Knights.

All give the signs of Admiration and Adoration. Most Wise Interlaces the deltas, making them form a six-pointed star.

Rejoice, Companions, the lost word is recovered; here in the centre of the intersecting triangles our eyes are blessed with the sight of that omnific word, even as it was revealed to the Patriarch Enoch before the flood. I will now, with the assistance of my officers, and as the representative of our ancient Grand Master, King Solomon, communicate it to you; but before I do so, I must impress most solemnly upon your mind that it is a serious and important trust, which you are sacredly to guard. I will first invest you with the Insignia of the degree.

This is done and secrets explained.

You have already been instructed upon six initials of the Shekinah, and will now have discovered, that the remaining three are *Jah*, God; *Elhannan*, Mercy; *Jobel*, Joy.

There are two jewels belonging to this degree. The intersecting triangles forming a six pointed star, with the mysterious characters in the centre, is a perfect representation of the signet of Solomon of Israel, which for ages has been the profound object of veneration among the nations of the East.

The intersecting deltas are emblematic of fire and water, prayer and remission, creation and redemption, life and death, and of resurrection and judgment; and denote that the Mason who is worthy of this sacred degree, should fulfil his duty to God and to man; and fill with justice, truth and honour, the place in creation, wherein T.S.A.O.T.U. has been pleased to place him.

The second part is a representation of the hieroglyphic upon one side of that cubical stone, which you

and your Companions discovered closing the aperture to the sacred vault, and is the particular mark of this degree. It is the triple Tau, a figure of five lines, thus , as T upon H; it is symbolical of the union between the Father and the Son, the letter H representing Jehovah, the Father. Again, the T H is explained *Templum Hierosolymæ*, Temple of Jerusalem; and Thesaurus a treasure, or the place in in which the treasure is deposited. It also signifies *Clavis ad Thesaurum*, Key to a Treasure; and what more appropriate symbol can there be than the cross or key to the unlocking of those mysteries which cease to be such when opened in the true interpretation of this symbol, which is the Key of Knowledge, or the intellectual search into the physical mysteries, and obtaining the revelation of truth.

Amongst our Egyptian brethren it was named the Nilometer, and was used to measure the waters of the Nile at their annual overflowing. As the Crux Ansata it was an emblem of eternal life.

The cross is an emblem of science in the mind of man, and is the first object in every system of human worship. One of the secrets of Masonry is, that it passes by symbols from superstition to science, and leads us to the light of truth.

You also perceive upon the cubical stone certain other hieroglyphics which are used as a means of secret correspondence between Masons of this degree and are thus explained.[4]—(*Gives explanation.*)

[4] [The reference is probably to the so-called Royal Arch cipher.]

The ancient Masons made use of marks and symbols to distinguish their work, and all our most sacred emblems have been thus employed in buildings in Egypt, India and other Oriental countries, erected by these incomparable architects. The Secretary will record any mark you may have selected as a Craft Mason, which maybe of any form except the equilateral triangle or Master's emblem; for the Jewel interred with the body of our Master Hiram was a triangle with the sacred name of Jehovah in the centre.

You are now truly Master Masons, and in full possession of those secrets, and the word of a Master Mason, which was lost to the Craft by the untimely death of him who was the personification of Truth and Integrity. I will also instruct you in the manner of working yourself into a body of Masons in other countries, which vary from our mode, for though Masonry is universal and has but one object, it differs in its details in the divers countries of the world.

On entering a Lodge in England, it is necessary to salute the presiding officer, and you would know by looking at the tracing-board in the East, in what degree. The words and tokens in America are the same as with us, but there are some variations in the substituted secrets of a Master Mason.

In France and other countries where the French and Scottish Rites are practiced, the grip of E.A. is made by giving T.R. on the first joint of the index finger, the Sacred Word is *Boaz* and the Pass Word, *Tubal Cain*, the name of the son of Lamech. Battery ו-וו. Age 3 years. Sign as here.

The Grip of F.C. is made by 3. R. on the first joint of the index finger, and 2 on the first joint of the middle finger. Battery וו-ו-וו. Age 5 years. Sign as here.

The Grip of M. M. as here. Sign as here. S. of A, R.B.H, to the H., as in the S.A. Degree, saying "To me, children of the widow." Sign of Horror, as here. Battery וו-ו-וו-ו- וו-ו. Age, seven years and more.

Pass Word—Scottish Rite, *Tubal Cain*, French Rite, G. Sacred Word—Scottish Rite, M., French Rite, as that of our M.M.

In some countries the lost secrets are given at the close of the Master's degree.

You see, Brother, that the Antient and Primitive Rite of Masonry is the true Rite, of which all others are but branches. In our Chapters, Senates, and Councils true Masonic History is explained, leading step by step to Truth, Light and Knowledge.

Go salute the Illustrious Knights, Junior and Senior Wardens, and satisfy them that you are in possession of the secrets of a Knight of the Sacred Arch.

This is done, as in the fourth degree, and in the words of the Opening of the grade.

M. W.—Let the Neophyte approach the altar. (*Strikes* וווו.) To order, Sir Knights. Respectable Knight Captain of the Guard, make the usual proclamation.

C. of G.—To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and. Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the triangle. Respect to the Order.

I proclaim Brother [*name*] received as a Knight of the Sacred Arch in Antient and Primitive form, and I call upon all present to recognize him as such, and render him aid and assistance in case of need.

M. W.—Sir Knights observe the Orient. (*Together: battery* ווו-ווו-ווו.) You will now listen to the Respectable Knight Orator. (*Strikes* ו. *All are seated.*)

HISTORY.

Brother, the antique legends of Masonry, which date back fifty centuries, have descended to us, fortified by unquestionable authenticity, through the Patriarchs of our Antient and Primitive Rite, Priests of the Most High God, who officiated in the Temples of Israel and of Judah and as Hierophants of Egypt, that land of mystery, of science, and of practical, operative Masonry, where to this day wonders of Masonic Art still towering to Heaven their gigantic heads, exist as incontrovertible proofs of the antiquity of our Order. These legends inform us that the Patriarch Enoch was born in the year of the world six hundred and twenty two, according to Jewish chronology, that he lived three hundred and sixty-five years, and that he walked with God, and that he was not, for God took him. Filled with the love and fear of T.S.A.O.T.U., Enoch strove to direct the minds of men in the paths of honour, truth and wisdom, but in vain; for the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually. Allusions to our traditional history is found in the Cabalistical Book of Enoch, which was brought from Abyssinia, and translated from Coptic into English

during the present century. Enoch, overwhelmed with grief on account of the wickedness of mankind, supplicated God to bring them into the paths of Light and Truth, that they might know, fear and love the holy name of Deity.

While thus pondering how to rescue the human race from their sins and the punishment due to their crimes, he dreamed that the Deity in visible shape appeared unto him, saying, "Enoch, thou hast long yearned to know my true name; arise, follow me, and it shall be revealed to thee! "Then it appeared to Enoch as if he was taken up on the wings of the wind and in an instant transported to the summit of a high mountain, whose top was hid in the Heavens and appeared to reach the stars. There he perceived amidst the clouds, in letters of brilliant light, the Mysterious, Omnific Word, whose pronunciation was then and there made known to him. Suddenly he found himself descending perpendicularly into the bowels of the earth, passing through nine subterranean apartments, roofed with an arch, the apes of each forming a keystone, having inscribed on it mysterious characters, emblematic of nine names or attributes by which Deity was known to our ancient brethren.

In the ninth and lowest arch he perceived a pedestal of marble, on which was engraven the same Mysterious, Omnific Name, revealed to him upon the mountain. Upon awakening, Enoch accepted his vision as an inspiration from Heaven, and travelled in search of the mountain he saw in his dream. Wayworn and weary, he rested in the land of Canaan, then already populous with the descendants of Adam. With the assistance of his son,

Mathuselah, he constructed in the bowels of the mountain nine apartments, each roofed with an arch and having a keystone with mysterious characters upon it, even as he beheld them in his vision.

This labour being completed he made two deltas of purest gold, engraving upon each two of the mysterious characters. One of the deltas he placed upon a pedestal of marble, which he erected in the deepest arch, as had been shown him in his dream, the other he retained.

Having accomplished this labour he closed the aperture at the top with a square stone, having engraved on its sides the hieroglyphics which you have this day had interpreted to you. He also erected over the Sacred Arch a roofless temple of huge, unhewn stone, to the glory of T.S.A.O.T.U.

That the knowledge of this sacred spot and the treasure it contained might survive the flood, which Enoch knew would soon overwhelm the world in one vast sea of ruin, he raised two columns on the hill, one of brass to resist water, the other of granite to withstand fire. On the column of granite he inscribed a description of the subterranean arches, on the other the rudiments of the arts and sciences. The column of granite was swept into a shapeless mass by the flood, but that of brass stood firm for ages after the deluge.

This mountain was in the Holy Land opposite Mount Moriah, where King Solomon erected his glorious temple; it was in later days named Zion, and it was there that the ark of the covenant was placed, until the Sabbatical year 1045 before the Christian era, when it was brought from the house of Aminadab, at Kirjath-

jearim by King David, and sixty thousand choice men of Israel.

Enoch having finished the Sacred Vault, gave to his son Mathuselah, the delta which he retained, with strict charge to give it to his grandson Noah; this was accomplished according to his desire. After this, Noah entered the ark with his three sons and their families, and were, by Divine will, preserved from the deluge that destroyed the rest of the human race.

Mizraim, the grandson of Ham, led colonies into Egypt, and laid the foundation of that Kingdom. The colonists carried with them the sacred delta of the Patriarch Enoch, and confided it to the care of the hierophants or priests, who carefully preserved it in their splendid temples on the banks of the Nile. Hermes Trismegistus, who was looked upon as the interpreter of the Gods, was one of the most learned of the hierophants; he deciphered the sacred characters upon the brazen obelisk, and was the inventor of many useful arts; to him was ascribed the reformation of the Egyptian year. He prophesied that there would arise in the East a great king who would erect a magnificent temple, to the glory of T.S.A.O.T.U., and whose renown would penetrate to the remotest parts of the earth; and he charged the priests to transmit his instructions that when this great king should arise, they would give into his keeping the sacred delta of the Patriarch Enoch.

This prophecy was fulfilled in the person of Solomon, during the reign of Hiram of Tyre, who initiated him into the Mysteries which had spread from Egypt, and gave him the sacred delta which Solomon caused to be

suspended in the East of his hall of audience. It is a symbol of divine truth.

From the time of Enoch, the true pronunciation of the sacred name remained unknown, until the Almighty was pleased to reveal it to the prophet Moses, when he commanded him to go unto Pharoah, and caused him to send forth the children of Israel out of bondage, saying unto him:

I have surely seen the afflictions of my people which are in Egypt, and have heard their cry, by reason of their task master; for I know their sorrows.

And God said unto Moses, I AM THAT I AM; and he said, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Moreover, he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. I am Jehovah, and I appeared unto Abraham, unto Isaac and unto Jacob, by name of El Shaddai, but by my name Jehovah was I not known to them.

Moses revealed the sacred name to Aaron, to Joshua the son of Nun, and afterwards it was communicated to the high priests and the seventy elders. The word being composed of consonants only, the pronunciation was lost, except to the few favoured by the Almighty.

Solomon being desirous of erecting a temple upon Mount Zion, selected as a site the spot on which the Temple of Enoch formerly stood, and to this end directed that the stones and rubbish should be removed. Our Masonic traditions say that Benaiah, the Captain of the Guard; Stolkin, who discovered the sprig of acacia at the temporary grave of H. A.; and Johaben, a favourite

officer, whom you have had the honour to represent, were charged to survey the ground and lay the foundation. In doing this, they discovered and brought up to King Solomon and Hiram of Tyre, those important objects by which we have been enabled to recover the lost word of a Master Mason.

Tito Zadoc, the high priest, was raised to this degree after the death of H. A., to honour the great servant of the Most High, who was the most powerful king then on earth, whose wisdom far exceeded that of all men, and set above the great and learned Hiram, King of Tyre. The rest who were admitted to this degree obtained admission into the obelisk without attendance, but into the Sanctum Sanctorum or Holy of Holies, only with permission and in the presence of Tito Zadoc, the high priest, and having the glorious veil of the temple, which separated the holy place from the most holy, or Sanctum Sanctorum, thrown aside by twelve priests, representing the twelve tribes of Israel; they were permitted, during the reading of the law by the chief priests of the tribes of Israel, to view that glorious treasure, exhibited in due form by the high priest. Into King Solomon's private arch the high priests entered, accompanied by King Solomon himself, and Hiram, King of Tyre, whilst the nine grand officers guarded the nine arches that led from the residence of the king on Mount Zion to the Arch under Mount Moriah; and in this solemn and secret spot the obligation of this degree was taken in the presence of the high priests, and kings of Jerusalem and Tyre.

The Tyrian Architects, or men of Gebal, employed at Jerusalem were the successors of the Dionysian Artificers,

who at a remote period had brought the arts from Egypt to the shores of Asia Minor. They were initiates of the Mysteries of Dionysos and famed for their skill in working metals, timber and stone, and in whatever was great and ornamental in architecture. They had already erected the Temple of Hercules in Tyre and many magnificent buildings in Asia Minor.

The Israelites being shepherds and tillers of the ground were under the necessity of employing these Dionysiacs, and an hundred thousand brethren were united in Jerusalem to labour in their Symbolical Lodges for the glory of T.S.A.O.T.U. Upon them Solomon heaped well deserved benefits and descended in peace to the tomb, after having enjoyed, during a long course of years, unequalled felicity.

From the day when the inspired Solomon had built his Temple, the Masonic Science extended its beneficent rays from the Nile to the Jordan; the people joyfully united in sweet and cordial fraternity; the sacred fire burned in Chaldea, its pacific torch enlightened all Judea; in short peace reigned in all the East until the infamous Cambyses carried sword and fire into Egypt and made of it a theatre of devastation and death. In this frightful overthrow civilization was arrested at a blow, but though our Sublime Institution slumbered it was not extinguished. After a short time we hear of it as a secret school embracing two classes or orders divided into degrees, operative or handicraft and speculative or contemplative, having signs and words some of which are known to be identical with modern Freemasonry; intimate with Egyptian lore but transmitting it orally,

possessing the names of the angels and a symbolical and cabalistical interpretation of Scripture the relics of which are found in our Colleges and Chapters; the dual doctrine of good and evil, and a sublime Spiritual Philosophy.

My Brother thus ends the history of Knights of the Sacred Arch.

CLOSING SAME AS OPENING.

KNIGHT OF THE SECRET VAULT.

7th Degree.

The Sash is crimson with a gold fringe. The Jewel is a golden compass open on the quarter circle.

The MOST WISE, *represents Gedaliah. The* ILLUSTRIOUS KT.∴ SENIOR WARDEN, *Seraiah. The* ILLUSTRIOUS KT.∴ JUNIOR WARDEN, *Zephaniah. The* RES.∴ KT.∴ ORATOR, *Jeremiah. The* RES.∴ KT.∴ CONDUCTOR, *Shealtiel. The* RES.∴ KT.∴ CAPTAIN OF THE GUARD, *Iddo. The* RES.∴ KT.∴ GUARD OF THE TOWER, *Jozedek.*

OPENING.

MOST WISE.—(*Strikes* יהוה-יהוה-יהוה. *Officers rise.*) Illustrious Knight Senior Warden, what is your duty in this Secret Vault?

SENIOR WARDEN.—Most Wise, it is to protect our mysteries against the indiscretion of the profane.

M. W.—Have you taken measures to that effect?

S. W.—The Sentinel is at his post and we are in security.

M. W.—Since it is so, satisfy yourself that all present are Knights of the Secret Vault

S. W.—(*Strikes* יהוה.) Sir Knights in the South Valley, to order. (*All in the South rise.*)

JUNIOR WARDEN.—(*Strikes* יהוה.) Sir Knights in the North Valley, to order. (*All in the North rise.*)

S. W.—Respectable Knight Conductor, you will receive the pass-word of the Secret Vault from the Knights in the South and give it to me. (*Done.*)

J. W.—Respectable Knight Captain of the Guard, you will receive the pass-word of the Secret Vault from the Knights in the North and give it to me. (*Done.*)

S. W.—Most Wise, all in the South have given the word.

J. W.—Most Wise, all in the North have given the word.

M. W.—Illustrious Knight Senior Warden, are you a Knight of the Secret Vault?

S. W.—The signet was made known to me.

M. W.—What is that signet?

S. W.—The interlaced deltas, forming a six pointed star with the mysterious characters enclosed therein.

M. W.—What do those characters express?

S. W.—The lost word of a Master Mason.

M. W.—(*Strikes* יהוה. *Repeated by the two Wardens.*) To order, Sir Knights; observe the Orient and attend to giving the S. *7*. Accordingly, in the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary, I declare [*name*] Chapter, No. —, opened on the 7th Degree in Antient and Primitive form, for the diffusion of light and truth. Respectable Knight Orator, attend to the Sacred Book of Laws. Respectable Knight Guard of the Tower, inform the Sentinel, and if there are any visiting Sir Knights, invite them to enter.

RECEPTION.

The Neophyte is prepared by being clothed as a Knight of the Sacred Arch by the Captain of the Guard, who makes the alarm at the inner door of יהוה-יהוה-יהוה.

GUARD OF TOWER.—Most Wise, an alarm at the door of our Chapter.

M. W.—Respectable Knight Conductor, attend to the alarm and ascertain the cause.

CONDUCTOR.—(*Opening door*) Who comes here?

CAPTAIN OF GUARD.—A Neophyte who has been duly initiated into the degree of E.A., passed as F.C., raised to the sublime degree of M.M., received as Discreet Master, assisted as Sublime Master, has descended through the nine arches into the bowels of the earth and discovered the delta of Enoch, by means of which the lost word of a M.M. was brought to light, and now desires more light and truth in Masonry, by being created a Knight of the Secret Vault.

Con.—(*Questions and is answered affirmatively.*) Is this an act of your own free will and accord? Is he worthy and well qualified? Duly and truly prepared? Why does he aspire to this privilege ?

C. of G.—That he may improve in the knowledge of Masonry, and be the better enabled to propagate Wisdom, Virtue and Truth.

Con.—By what right does he expect to receive this degree ?

C. of G.—By benefit of the sacred word of a Knight of the Sacred Arch?

Con.—Give it to me. (*Done.*) The word being right and the Neophyte being in possession of the necessary qualifications, I will inform the Most Wise of his request.

Con.—(*Closing door.*) Most Wise, the alarm was caused by a Neophyte who has been duly initiated into the degree of E. A., passed as F. C., raised to the Sublime Degree of M. M., received as Discreet Master, assisted as Sublime Master, has descended through the nine arches into the bowels of the earth and discovered the

sacred delta of Enoch, by means of which the lost word of a M.M. was brought to light, and now desires more light and truth in Masonry by being created a Knight of the Secret Vault.

M. W.—Why does he aspire to this privilege?

Con.—That he may improve in the knowledge of Masonry, and be the better enabled to propagate Wisdom, Virtue and Truth.

M. W.—By what right does he expect to receive this degree?

Con.—By benefit of the sacred word of a Knight of the Sacred Arch which he has given.

M. W.—He having given the word, and being in possession of the necessary qualifications, it is my order that he be admitted into this Secret Vault, in Antient and Primitive form.

Music plays; Conductor opens door; Captain of the Guard leads Neophyte into Chapter and places him between the columns. Ode is sung.

FALLEN is thy throne, oh Israel!
Silence is o'er thy plains;
Thy dwellings all lie desolate,
Thy children weep in chains.
Where are the dews that fed thee
On Elim's barren shore?
The fire from Heaven which led thee,
Now lights thy path no more.

Lord, thou didst love Jerusalem,
Once she was all Thy own;
Her love Thy fairest heritage,
Her power Thy glory's throne;
'Till evil came and blighted
Thy long-loved olive tree—

And Salem's shrines were lighted
For other gods than Thee.

"Go,"—said the Lord—"Ye conquerors!
Steep in her blood your swords,
And raze to earth her battlements,
For they are not the Lord's!
'Till Zion's monrnful daughter
O'er kindred bones shall tread,
And Hinnom's vale of slaughter
Shall hide but half her dead."

M. W.—Respectable Knight Captain of the Guard, whom do you conduct?

C. of G.—A Knight of the Sacred Arch, who desires more light and truth.

M. W.—(*To Neophyte, who answers affirmatively.*) Are you an Entered Apprentice? Give the Sign, Token and Word to the Illustrious Knight Junior Warden. Are you a Fellow Craft? Give the Sign, Token and Word to the Illustrious Knight Senior Warden. Are you a Master Mason? Give the Sign, Token and Word to the Illustrious Knight Junior Warden.

Neophyte gives them, and as he pronounces the Word all rush on him with drawn swords.

M. W.—What have you done! You affright us, my Brother, by speaking the word so loud. We are enjoined to punish the indiscreet who speak the word so loud, for fear the profane should hear it; but, as you did it with good intent, we forgive you. Are you a Discreet Master?

C. of G.—I have with the brethren shed tears at the grave of our respectable Master, H. A., where the sprig of myrtle was placed.

M. W.—Give the Sign, Token and Word to the Illustrious Knight Senior Warden. (*Done.*)

Are you a Sublime Master Mason?

C. of G.—I have assisted at the obsequies of the illustrious dead.

M. W.— Give the Sign, Token and Word to the Illustrious Knight Junior Warden. (*Done.*)

Are you a Knight of the Sacred Arch?

C. of G.—I have descended through the nine arches into the bowels of the earth and discovered the sacred delta of Enoch, by means of which the lost word of a M. M. was brought to light.

M. W.—Give the Sign, Token and Word to the Illustrious Knight Senior Warden. (*Done.*)

We are pleased with your proficiency in the Antient and Primitive Rite. Retire, my brother, and in due time you shall receive that which you are in search of.

Neophyte is led out by the Captain of the Guard.

M. W.—Sir Knights, do you consent that the Neophyte be admitted to this degree?

The brethren give consent by sign of the Secret Vault.

Sir Knights, you will take your stations at the nine arches.

Knight Senior Warden goes to the first arch; Knight Junior Warden goes to the second arch; and the Captain of the Guard, as soon as he enters, goes to the third arch.

M. W.—Respectable Knight Conductor, admit the Neophyte.

Con.—(*Opening door.*) It is the order of the Most Wise that the Neophyte be admitted to this Secret Vault.

Let us advance through the arches.

S. W.—Who comes here ?

Con.—A Knight of the Sacred Arch who desires more light and truth in Masonry, by being created a Knight of the Secret Vault.

S. W.—Give me the name of the first arch.

Con.—JOD.

S. W.—What does it mean?

Con.—First Principle, Unity, or Beginning. (*Gives E.A. Sign.*)

S. W.—Pass on to the second arch.

J. W.—Who comes here?

Con.—A Knight of the Sacred Arch, etc., etc.

J. W.—Give me the name of the second arch.

Con.—JAHO.

J. W.—What does it mean?

CON.—Existence. (*Gives F.C. Sign.*)

J. W.—Pass on to the third arch.

C. of G.—Who comes here?

Con.—A Knight of the Sacred Arch, etc., etc.

C. of G.—Give me the name of the third arch.

Con.—JAH.

C. of G.—What does it mean?

Con.—God. (*Gives M. M. Sign.*)

C. of G.—Pass on to the fourth arch.

S. W.—(*At the fourth arch, where he has gone*) Who comes here?

Con.—A Knight of the Sacred Arch, etc., etc.

S. W.—Give me the name of the fourth arch.

Con.—ELEIAL.

S. W.—What does it mean?

Con.—Immortality. (*Gives S. M. Sign.*)

S. W.—Pass on to the fifth arch.

J. W.—(*At the fifth arch.*) Who comes here?

Con.—A Knight of the Sacred Arch, etc., etc.
J. W.—Give me the name of the fifth arch.
Con.—ELIAH.
J. W.—What does it mean?
Con.—Fortitude. (*Gives Sign of Admiration.*)
J. W.—Pass on.
C. of G.—(*At the sixth Arch.*) Who comes here?
Con.—A Knight of the Sacred Arch, etc., etc.
C. of G.—Give me the name of the sixth arch.
Con.—JOHEB.
C. of G.—What does it mean?
Con.—Toleration. (*Gives Sign of Adoration.*)
C. of G.—Pass on.
S. W.—(*At the seventh arch, where he has gone.*) Who comes here?
Con.—A Knight of the Sacred Arch, etc., etc.
S. W.—Give me the name of the seventh arch.
Con.—ADONAI.
S. W.—What does it mean?
Con.—Lord, or power.
S. W.—Pass on.
J. W.—(*At the eighth arch.*) Who comes here ?
Con.—A Knight of the Sacred Arch, etc., etc
J. W.—Give me the name of the eighth arch.
Con.—ELHANNAN.
J. W.—What does it mean?
Con.—Mercy.
J. W.—Pass on.
C. of G.—(*At the ninth arch.*) Who comes here?
Con.—A knight of the Sacred Arch, etc., etc.
C. of. G.—Give me the name of the ninth arch.
Con.—JOBEL.

C. of G.—What does it mean?

Con.—Joy.

C. of G.—Pass on.

Con.—Having given the necessary words, I will now demand admittance for you within the Secret Vault. (*He strikes* יהוה-יהוה-יהוה.)

M. W.—(*Demands.*) Who approaches this Secret Vault?

C. of G.—A Knight of the Sacred Arch, who having passed through the preceding degrees, and given the necessary words of the nine arches, desires further light and truth in Masonry by receiving the degree of Knight of the Secret Vault.

M. W.—Admit him. (*Done.*) Sir Knight, before advancing further it is necessary that you assume the obligation which all Knights of the Secret Vault have taken before you, and I reiterate the assurance given you in the previous degrees. Will you proceed? (*Can. replies.*) To order, Sir Knights. Let the triangle be formed.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, salutation on all points of the Triangle. Respect to the Order.

I, A. B., swear that I will not unlawfully reveal any of the mysteries of this degree of Secret Vault, or to any person, unless I know him to be a Knight of the Secret Vault, or within the body of a Chapter of this degree.

I furthermore swear that I will never take up arms against my country, or enter into any conspiracy or cabal against the same; or come to a knowledge of such

intention from any other without communicating it to the proper authority.

I promise an equal regard for my brethren of this Degree, without distinction of riches or poverty, noble or ignoble birth, and to give no other preference but to those who are greatest in virtue; that I will never refuse to acknowledge a brother, who is a good man, in any situation, country or condition in which he may be placed, but support him if he is in want, if I can do it without injury to myself or my family.

I promise to visit my brethren in sickness, and help and assist them with my counsel, my purse and my arm; to give them consolation and assistance, whether in affliction and pain or in the common vicissitudes of life.

To all these do I most solemnly and sincerely promise and swear, without any hesitation, mental reservation, or self evasion of mind in me whatever, under no less a penalty than that of a Master Mason three times repeated. Amen. Amen. Amen.

Sir Knight, you will proceed on your journey.

ORATOR.—(*Or chant.*) Thus saith the Lord; Behold, I will give this city into the hand of the King of Babylon, and he shall burn it with fire. And thou shalt not escape out of his hand, but shalt surely be taken and delivered into his hand, and thine eyes shall behold the eyes of the King of Babylon, and he shall speak to thee mouth to mouth, and thou shalt go to Babylon.

Music, descriptive of tumult, repeated at short intervals.

S. W.—Most Wise, the Babylonians have broken down the walls of Jerusalem, slain our young men and old

men, seized upon our women, and have polluted the House of the Lord; and we fear they will penetrate this Secret Vault and bear off our sacred delta.

M. W.—(*To Neophyte.*) Will you risk your life to protect the secrets and treasures you have been entrusted with? (*The Neophyte answers and is hoodwinked.*) Arise, priests of the temple, let not the Babylonians desecrate this holy place nor enter within the temple. (*A great noise is heard.*) Who will guard this vault and the sacred delta?

C. of G.—(*For Neophyte.*) I will.

M. W.—Then remain and do so, whilst we endeavour to punish those who would destroy the temple of the Most High.

Noise is again heard. The Neophyte is left alone with the Captain of Guard.

S. W.—(*Approaching Neophyte.*) Where is the sacred delta concealed? Give it to us!

C. of G.—(*For Neophyte.*) I will not betray the trust reposed in me.

S. W.—Then you shall die, and we will carry off your companions as slaves to Babylon. Give up the delta!

C. of G.—(*For Neophyte.*) I prefer death to a violation of honour.

S. W.—Die then! (*He is struck and falls.*) Now let us carry to Babylon as slaves all the children of Israel, together with the vessels of the temple. (*They leave the Neophyte.*)

M. W.—(*Returns to him with others.*) What is this! Our companion slain! He, like our ancient Grand Master, has lost his life in the defence of truth. Bear hence the body. (*He is taken outside the arches.*)

Ora.—Now it came to pass in the seventh month, that Ishmael the son of Nathaniah, the son of Elishama of

the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah, the son of Ahikam to Mizpah, and there they did eat bread in Mizpah. Then arose Ishmael the son of Nathaniah and smote Gedaliah, the son of Ahikam the son of Shaphan, with the sword and slew him.

M. W.—Let the Neophyte approach the Orient. (*Done.*) Sir Knight, the degree of Secret Vault is founded on events which occurred during the reign of Zedekiah. Jerusalem was destroyed, her people driven in chains to Babylon by their conquerors, who carried with them those holy vessels of silver and gold which had adorned that magnificent temple, erected by our ancient Grand Master, King Solomon, four hundred and seventy years, six months and ten days before.

After the city was destroyed and the temple demolished, several Knights of the Secret Vault bethought them of the sacred delta. On repairing to the ruins of the temple at miduight, they found the entrance open, and, upon descending, discovered the body of Gedaliah,—whom you have represented,— in the cold embrace of death, covering the secret place where he had concealed the precious emblem. He, like Hiram Abiff, nobly lost his life rather than betray his trust. They then placed the body by the cube stone, and having performed the rites of sepulture over his inanimate remains, they filled the vault with rubbish, and it was resolved never again to write the name, but to substitute the word which, with the sign and grip, I will now confide to you, after investing you with the insignia of your grade.

Invests and gives the secrets.

Go salute the Illustrious Knights Junior and Senior Warden.

This is done, as in the fourth degree.

M. W.—(Strikes יוד.) Let the Neophyte approach the altar. To order, Sir Knights. Respectable Knight Captain of the Guard, make the usual proclamation.

C. of G.—To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, salutation on all points of the Triangle. Respect to the Order.

I proclaim Brother [*name*] received as a Knight of the Secret Vault, in Antient and Primitive form, and I call upon all present to recognise him as such and to render him aid and assistance in case of need.

M. W.—Sir Knights observe the Orient. (*Together: battery* יוד-יוד-יוד.) You will now listen to the Respectable Knight Orator.

HISTORY.

Sir Knight, the Antient and Primitive Rite is the system that taught the patriarchs of antiquity to render homage to T.S.A.O.T.U. It has for its basis the belief in the existence of God, and the immortality of the soul; for its aim the practice of benevolence and virtue.

It is the fraternal chain that links the brethren together in bonds of Faith in God who redeemeth, of Charity which blesseth, and of Hope in immortality. These degrees are founded on a knowledge, belief and adoration of the Sacred Word, or name of God, which is the foundation of every branch of masonry and religion, ancient

or modern. "In the beginning was the word, and the word was with God, and the word was God." This same word, however mysterious it may appear to the profane, has been understood and held sacred by all Masons who have been exalted to the high degrees, throughout the world; the belief in the eternity of God being the foundation of every religion known to the world.

Our ancient Hebrew brethren recognised twelve mysterious or cabalistic names by which they expressed the attributes of Deity, namely; three names of three letters each, *Jod*, *Jao* and *Jah*; three names of five letters each, *Eliah*, *Joheb*, and *Jobel*; three names of seven letters each, *Shaddai*, *Adonaih* and *Jakinai*; and three names of nine letters each, *Jahbulaum*, *Elehannan* and *Yod-he-vo-he*. These letters being combined give the numerical signs, and are thus explained; $3 \times 3 = 9$, $3 \times 5 = 15$, $3 \times 7 = 21$, $3 \times 9 = 27$. Then adding 9, 15, 21 and 27 the amount is 72, being the number of the Sanhedrim of Jerusalem.

You are already acquainted with the fact that the true pronunciation of the name of God was revealed to Enoch, and that he engraved the letters composing that name on a triangular plate of gold. The name was represented by four Hebrew consonants, and the vowel sounds of this language being represented by points placed above the consonants composing the mysterious word, at different ages received different pronunciations. Hence, though the method of writing this word remained uniform, its pronunciation underwent many changes. These changes constitute what is termed the different ages of Masonry. These are three, and are thus estimated:

After the death of Enoch the Ineffable Name was pronounced by Mathuselah, Lamech and Noah, JUHA

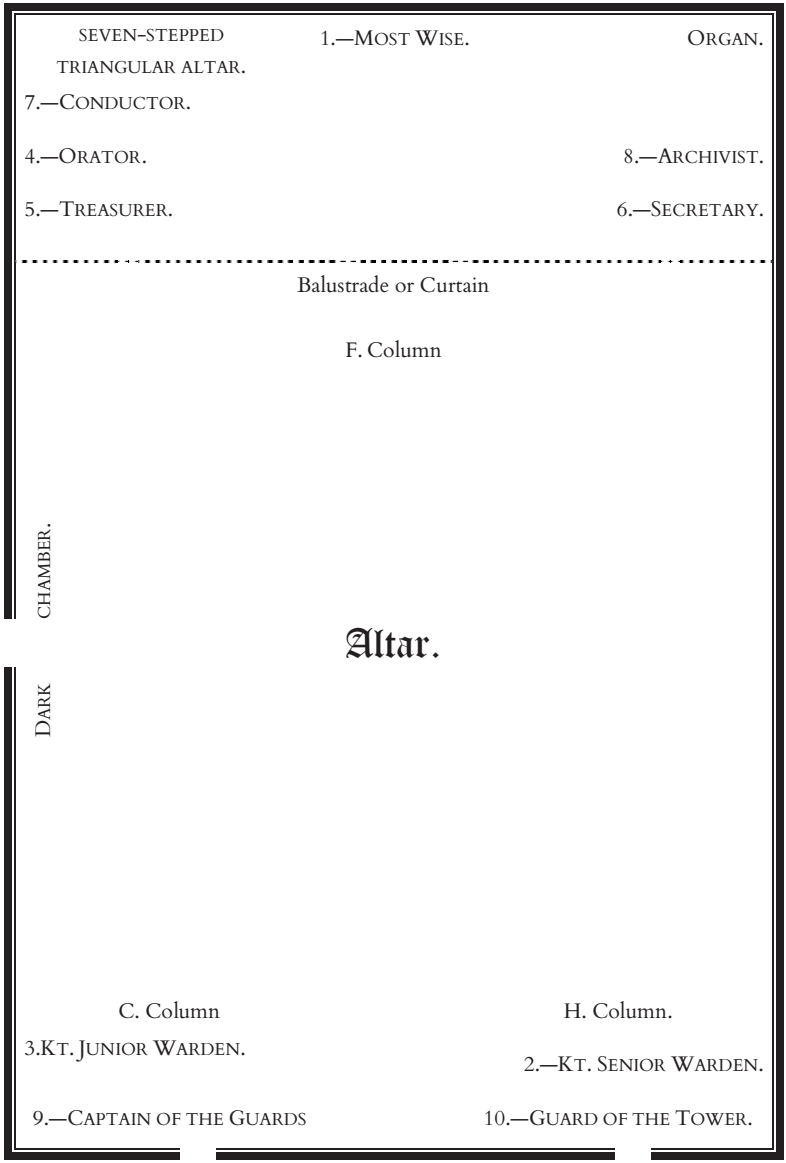
(*Ye-haw*), three ages. Reu, Serug, Nahor, Terah, Abraham, Isaac and Judah, JOVA (*Yo-waw*), seven ages. Shem, Araphaxad, Salah, Eber, Peleg and Hezron, JEVA (*Ye-waw*), five ages. Hezron and Ram, JEVO (*Yay-wo*), Aminadab and Nahasson, JEVAH (*Ye-way*), Salmon, Obed and Boaz, JOHE (*Yo-hay*), and by Jesse and David, JEHOVAH (*Ye-ho-waw*), in all nine ages. The true pronunciation of the name was revealed to Enoch, Jacob and Moses, and on that account are not named in this enumeration. The perfect number is thus formed; the sum of the ages of Masonry, 3, 5, 7 and 9, = 24, multiplied by 8 gives the product, 72, to which add the number of corrupted words, 9, the amount is 81, the age of a Knight of the Secret Vault. The mysterious words which you received in the previous degrees are all so many corruptions of the true name of God which was engraved on the triangle. Moses did not ask for the true name of God, but for the true pronunciation of it, which had been lost through the wickedness of mankind. It was enacted in the Mosaic law, that any one who mentioned the name of Jehovah blasphemously should be stoned to death, and on this account the name has always been called *Shem-hampheraush*, the "unutterable name."

This ends all of Masonry connected with the Temple erected by Solomon. At its commencement a brother sealed the truth with his blood; and at its destruction. amidst the wickedness of the people there was still found a brother whose integrity was equal to that of our operative Grand Master. May you, and all Masons of our Antient and Primitive Rite emulate their courage in the cause of truth. So shall our beloved institution be honoured by the world, and our sanctuary be blessed by

heaven; and the light of our truth shine forth as the morning star from the midst of a cloud—as the sun shining upon the temple of the Most High—as the rainbow giving light in the bright clouds—as the flavour of roses in the spring of the year—as lilies by the water, and as the frankincense tree in summer—as fire and incense in the censer, and as a vessel of gold set with precious stones—as a fair olive tree budding forth fruit, and as a cypress which groweth up to the clouds; and when the robes of death are placed upon us, may they prove to be the garments of perfection to the all-seeing eye of T.S.A.O.T.U., that He may appoint each of us guardians of his resplendent sanctuary of truth, and to an everlasting life, where is love, and peace, and joy unspeakable, in the divine presence of Him who was, who is, and who ever shall be, world without end. Amen.

CLOSING SAME AS OPENING.

CLASS III — CHAPTER.


SEVEN-STEPPED TRIANGULAR ALTAR.
1.—MOST WISE.
ORGAN.
7.—CONDUCTOR.
4.—ORATOR.
8.—ARCHIVIST.
5.—TREASURER.
6.—SECRETARY.
Balustrade or Curtain
F. Column
CHAMBER.
Altar.
DARK
C. Column
H. Column.
3.KT. JUNIOR WARDEN.
2.—KT. SENIOR WARDEN.
9.—CAPTAIN OF THE GUARDS
10.—GUARD OF THE TOWER.
SENTINEL.

KNIGHT OF THE SWORD.

8th Degree.

The Sash is water green with emblems of mortality in gold and the letters L.D.P. *The Jewel is a sabre.*

The MOST WISE, *represents Cyrus, King of Persia. The* KT.·. SENIOR WARDEN, *Sissines. The* KT.·. JUNIOR WARDEN, *Sathrabuzanes. The* KT.·. ORATOR, *Daniel. The* KT.·. TREASURER, *Mithridates.* The KT.·. CONDUCTOR, *Abazar.* The Kt.·. ARCHIVIST, *Semetius.* The KT.·. CAPTAIN OF GUARD, *Snabasar.* The KT.·. GUARD OF THE TOWER, *Ratim.*

OPENING.

MOST WISE.—(*Strikes* יהוה. *Officers rise.*) Illustrious Knight Senior Warden, what is the first duty of a Knight of the Sword?

SENIOR WARDEN.—To assure ourselves that we are guarded against the indiscretions of the profane.

M. W.—Let it be done.

S. W.—Respectable Knight Guard of the Tower, ascertain if we are guarded against the indiscretions of the profane.

GUARD OF TOWER.—(*Opens door, asks Sentinel, and closes it, saying*) Illustrious Knight Senior Warden, the Chapter is secure.

S. W.—The Chapter is secure.

M. W.—See if all present are Knights of the Sword?

S. W.—(*Strikes* יהוה.) Sir Knights in the South Valley, to order. (*All in the South rise.*)

JUNIOR WARDEN.— (*Strikes* יהוה.) Sir Knights in the North Valley, to order. (*All in the North rise.*)

S. W.—Respectable Knight Conductor, you will receive the Sign, Token, and Word from the Knights in the South and give it to me. (*Done.*)

J. W.—Respectable Knight Captain of the Guard, you will receive the Sign, Token, and Word from the Knights in the North and give it to me. (*Done, and then J.W. reports.*)

Illustrious Knight Senior Warden, all in the North are Knights of the Sword.

S. W.—Most Wise, all present are Knights of the Sword.

M. W.—Illustrious Knight Senior Warden, how did you obtain the degree of Knight of the Sword?

S. W.—By patience and humility.

M. W.—What is your name?

S. W.—Zerubbabel.

M. W.—Your country?

S. W.—Judea. I am of the tribe of Judah.

M. W.—What is your profession?

S. W.—Masonry.

M. W.—What edifices do you erect?

S. W.—Temples and Tabernacles.

M. W.—Where do you raise them?

S. W.—In the heart.

M. W.—What is the true appellation of a Knight Mason?

S. W.—A Freemason; because after the seventy years of captivity, Cyrus, King of Persia, liberated the posterity of those Masons who had assisted at the erection and dedication of the first temple, and who were declared free by King Solomon. On their return from captivity Cyrus exonerated them from all tribute, granted them

the privilege of carrying arms and also declared them free.

M. W.—Why are the chains of the captives triangular?

S. W.—The Assyrians considered that the triangle was understood by their captives as an emblem of T.S.A.O.T.U., they therefore made their chains triangular, to make their sufferings more severe and mortifying.

M. W.—What were the commands of Cyrus respecting the second temple?

S. W.—That it should be an exact counterpart of the first temple.

M. W.—Why were the workmen armed with swords?

S. W.—To protect themselves against their enemies, who interrupted the rebuilding of the house of the Most High.

M. W.—Give me the Sign, Token and Word of a Knight of the Sword. (*Done.*) To what does the Sign allude?

S. W.—To the waters of the Euphrates.

M. W.—(*Strikes* ווו. *Repeated by the two Wardens.*) To order, Sir Knights; observe the Orient and attend to giving the S. *8*. Accordingly, in the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary, I declare [*name*] Chapter, No. —, opened on the 8th Degree, in Antient and Primitive form, for the diffusion of light and truth. Respectable Knight Orator, attend to the Sacred Book of Laws. Respectable Knight Guard of the Tower, inform the Sentinel, and if there are any visiting Sir Knights, invite them to enter. (*Strikes* ו. *All seated.*)

RECEPTION.

The Neophyte is prepared by being clothed as a Knight of the Secret Vault by the Captain of the Guard, who makes the alarm at the inner door of יה-ו-יה.

GUARD OF TOWER.—Most Potent King Cyrus, there is an alarm.

M. W.—Respectable Knight Conductor, ascertain the cause.

CONDUCTOR.—(*Opening the door.*) Who comes here?

CAPTAIN OF GUARD.—Zerubbabel, the first among my equals, a Mason of rank, and a captive in Babylon.

Con.—What is your desire?

C. of G.—An interview with King Cyrus.

Con.—What is your age?

C. of G.—Seventy years.

Con.—What is the nature of your request?

C. of G.—To remedy the miserable condition of my Brothers, who are in captivity.

Con.—Enter, and I will present you to the King and Council.

He is brought in by the Captain of the Guard, and with the Conductor, stands in the West.

Con.—Most Potent King Cyrus, the alarm was caused by Zerubbabel, who claims to be the first among his equals, a Mason of rank, and a captive in Babylon.

M. W.—What is his desire?

Con.—An interview with your majesty.

M. W.—What is his age?

Con.—Seventy years.

M. W.—What is the nature of his application?

Con.—To remedy the condition of his Brothers, who are in captivity.

M. W.—Princes and rulers, I have long resolved to liberate the children of Judah, and to that end I will relate to you the particulars of a dream. Interpret the words and assist me with your counsel.

In my sleep I saw a lion ready to spring upon and devour me, and at a distance Nebuchadnezzar and Belshazzar, my predecessors, chained in the garb of slavery; they were contemplating a halo of glory which the Masons show as the name of T.S.A.O.T.U., out of it issued the words "Liberty to the captives." Thou, Daniel, O! wise Master of the Astrologers, interpret, if thou canst, my dream.

ORATOR.—"Blessed be the name of God, forever and ever, for wisdom and might are His. He giveth wisdom unto the wise, and knowledge to them that know understanding. He revealeth the deep and secret things; He knoweth what is in darkness, and the light dwelleth with Him."

Oh, King! forasmuch as thy predecessors appeared to thee, captives and in chains, beneath the sacred emblem of Deity, and a lion was about to devour thee, this is the dream, and the interpretation thereof. Thy predecessors being in chains, showeth the wrong they have done unto Israel. The lion, indicates the wrath that will fall upon thee, if thou followest in their footsteps, and the halo of glory, is the reward thou shalt receive hereafter, if thou wilt liberate the captive Jews.

M. W.—The captivity shall be concluded. Zerubbabel, signify the favour which you have to request.

Con.—(*Kneeling at the Orient, with Neophyte.*) Most Potent King, grant us our liberty, and permit us to return to

Jerusalem, to assist in rebuilding the temple of our Creator.

M. W.—Arise. I have long witnessed the weight of your captivity, and am ready to release you if you will communicate to me your mysteries, for which I have the most profound veneration.

Con.—Miost Potent King, your situation renders it impossible for me to entrust you with them, for our Grand Master Solomon taught our order these principles, that Equality, Fidelity and Brotherly Love were ever to be the criterions among us; your rank, titles and superiority are incompatible with the mysteries of our order, my engagements with my brethren are inviolable, I dare not reveal our secrets. If my liberty is only to be purchased at the price of my integrity, I prefer captivity.

M. W.—I admire your zeal and constancy. Princes and rulers, this worthy Prince merits liberty for his attachment to his solemn compact. Zerubbabel; our Archivist, Semetius, will draw up a royal proclamation, that your people may return unmolested to Jerusalem.

ARCHIVIST. —(*Reads.*) Thus saith Cyrus, King of Persia: The Lord God of Heaven hath given me all the kingdoms of the earth, therefore I give to the Jews that dwell in my country, permission to return to their country and rebuild their city, and the temple of God in Jerusalem, at the place where it was before. I also send my Treasurer, Mithridates, and Zerubbabel, the Governor of the Jews, that they may lay the foundations of the temple, and may build it sixty cubits high, and of the same latitude, making three edifices of

polished stones, and one of the wood of the country, and the same order extends to the altar whereon they offer sacrifices to God. I give order that the expenses shall be given them out of the tributes due from Samaria; the priests shall also offer their sacrifices according to the law of Moses in Jerusalem, and when they offer them, they shall pray to God for the preservation of the King and his family, that the kingdom of Persia may continue. By order of CYRUS, King of Persia.

SEMETIUS, Grand Chancellor.

M. W.—Take this epistle, Zerubbabel, and with it I arm you with this sword, as a mark distinguishing you above your companions. It is the sword that Nebuchadnezzar received from Jehoiachim, King of Jerusalem, at the time of his captivity; employ it in defence of your country, religion and laws.

I therefore create you a Knight of the Sword, and as a proof of my esteem invest you with this sash. Its colour, green, is to remind you of the everlasting friendship that exists between all true Knights of the Sword. Henceforth you are to me, and I will be to you, a brother. Proceed to Judea and rebuild the temple. I appoint you chief over your brethren, with full powers to rule over Judea as a tributary province, and the annual payment shall be made within the porch of the temple, of which you will forward me an exact model. Before you depart I will entrust you with the necessary signs and pass-words, by which you will be enabled to make yourself known to my guards on this side of the river Euphrates. (*Strikes* ווו.) To order, Sir Knights! Let

the triangle be formed. Zerubbabel, approach the altar. You will now repeat after me the pledge which all knights of the Sword have taken before you.

I, A. B., do most solemnly promise, on my sacred honour as a true Knight,that I will not reveal the secrets of this degree to any person unlawfully, and that I will endeavour to disseminate light and truth amongst less informed brethren. Amen.

M. W.—This pledge of honour is most sacred among Knights of the Sword. I will now invest you with the Insignia, and make known to you the Sign. It bears allusion to the waters of the Euphrates, over which you must pass to reach Jerusalem. This is the Token and Word. (*Givens them.*)

And now, as the representative of Cyrus, King of Persia, I dub and create you a Knight. Arise, Sir Knight of the Sword. Respectable Knight Captain of the Guard, make the proclamation.

C. of G.—To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I proclaim Sir Knight [*name*], received as a Knight of the Sword, in Antient and Primitive form, and I call upon all present to recognize him as such, and to render him aid and assistance in case of need.

M. W.—Sir Knights, observe the Orient. (*Together: battery* וו—ו—וו. *M.W. Strikes* ו. *All seated.*)

You will now listen to the discourse of the Respectable Knight Orator.

HISTORY.

It is the mission of the Knights of the Sword, to deliver our brethren from misery; to labour constantly for the general good of humanity, and to combat the vices and passions which degrade it. To seek, in the visible marvels of the universe, a knowledge of T.S.A.O.T.U. and His perfections. To be always docile to the voice of nature, which is that of reason and conscience; to practice virtue, flee vice and study to preserve a conscience void of offence.

Our order is an institution based entirely upon charity and love; amongst the virtues which it teaches one ought to rank in the first place the abnegation of self and devotion to the general wellbeing. As an institution of the highest antiquity our order has been the asylum of the most illustrious men in every age. Its dogmas, which repose on the most sure principles of fraternity, have excited the admiration of men in all ages; and it is equally evident that the truths which it enfolds have arrived to us, unmodified in traversing the different phases of the civilization of nations.

The true brethren of all periods have had but one aim, and have laboured for the accomplishment of a single mission. This aim, this mission, is the study of that wisdom which enables us to discern truth. Our labour is that of developing reason and intelligence, and thus to cultivate the beneficent qualities of the human heart and the repression of its vices. In all times our brethren have been distinguished by their extensive tolerance. They admit without distinction all men of elevated soul, of

gentle manners, and of recognised probity, whatever their religious opinions may be.

In the interior of our Temples are found neither Israelites nor Mussulmen, Jews nor Christians, Catholics nor Protestants; there are only Brothers working in common to enlighten each other, and thus reach a higher state of moral perfection.

That Divine Being, T.S.A.O.T.U., who receives the vows of the initiates, hears only words of peace and concord; the accents of hearts elevated to him, praying that our fraternal bonds may be strengthened. Our rule is to remain a neutral and impassible witness of all political dissensions, and never to seek to arm the plebeian against the patrician. My Brother, adore thy God, cherish thy country, support the feeble, console the unfortunate; be ever indulgent to thy kind and severe only to thyself. Son, respect and honour thy father, love tenderly the mother who bore thee in her bosom. Father, make of thy sons honourable and useful citizens; let their infantine prayers mount upwards to the Supreme Being, in accents imploring Him to sweeten the sufferings which humanity endures; educate them so that in future their country can count upon their ability, intellect and arms.

This concludes the instruction of the degree of Knight of the Sword.

CLOSING SAME AS OPENING.

KNIGHT OF JERUSALEM.

9th Degree.

The Chapter represents the Sanhedrim of Jerusalem; and the Court of Darius at Babylon. The sash is sky blue with a fringe of gold. The Jewel is a medal of gold, on one side a hand holding a balance in equilibrium, on the reverse a two edged sword and two stars.

The MOST WISE, *represents Nehemiah. The* KT ∴ SENIOR WARDEN, *Darius, King of Persia. The* KT ∴ JUNIOR WARDEN, *Ezra. The* KT ∴ ORATOR, *Haggai. The* KT ∴ CONDUCTOR, *Joshua. The* KT ∴ CAPTAIN OF THE GUARD, *Ananias.*

OPENING.

MOST WISE.—(*Strikes* ווו. *Officers rise.*) Illustrious Knight Senior Warden, what is the first duty of a Knight of Jerusalem?

SENIOR WARDEN.—To assure ourselves that we are guarded against the indiscretions of the profane.

M. W.—Let it be done.

S. W.—Respectable Knight Guard of the Tower, ascertain if we are guarded against the indiscretions of the profane.

GUARD OF TOWER.—(*Opens door, asks Sentinel, and closes, it, saying*) Illustrious Knight Senior Warden, the Chapter is secure.

S. W.—Most Wise, the Chapter is secure.

M. W.—See if all present are Knights of Jerusalem?

S. W.— (*Strikes* ווו.) Sir Knights in the South Valley, to order. (*All in the South rise.*)

JUNIOR WARDEN— (*Strikes* ווו.) Sir Knights in the North Valley, to order. (*All in the North rise.*)

S. W.—Respectable Knight Conductor, you will receive the Sign, Token and Word from the Knights in the South, and give it to me. (*Done.*)

J. W.—Respectable Knight Captain of the Guard, you will receive the Sign, Token, and Word from the Knights in the North, and give it to me.

(*Done, and then J.W. reports.*) Illustrious Knight Senior Warden, all in the North are Knights of Jerusalem.

S. W.—Most Wise, all present are Knights of Jerusalem.

M. W.—Are you a Knight of Jerusalem?

S. W.—I have travelled the road to Babylon.

M. W.—What is your Pass-word and its signification?

S. W.—(*Gives it.*) It is a Hebrew word signifying the 20th day of the tenth month, that being the day upon which the Knights of Jerusalem commenced building the second temple.

M. W.—What is your Sacred word?

S. W.—(*Gives it.*) It is a Hebrew word, indicating the 23d day of the twelfth month, when the Jews rendered thanks to God for the reconstruction of the temple.

M. W.—Where did you receive the degree of Knight of Jerusalem?

S. W.—In a Chapter assembled amidst the ruins of the first temple.

M. W.—How did you work?

S. W.—With the sword in one hand and the trowel in the other.

M. W.—On what plan did you rebuild the temple?

S. W.—On the plan of the first temple.

M. W.—Where did you procure your materials?

S. W.—The stones were brought from the quarries of Tyre, and the wood from the forest of Lebanon, that the whole building should be an exact copy of the temple of Solomon.

M. W.—What application do you draw from this similitude?

S. W.—That the Antient and Primitive Rite of Masonry should permit neither change or alteration in its sublime teachings.

M. W.—What age are you?

S. W.—Ten weeks of years.

M. W.—(*Strikes* ווו. *Repeated by the two Wardens.*) To order, Sir Knights; observe the Orient and attend to giving the S. *9*. Accordingly, in the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary, I declare [*name*] Chapter, No. —, opened on the 9th Degree, in Antient and Primitive form, for the diffusion of light and truth. Respectable Knight Orator, attend to the Sacred Book of Laws. Respectable Knight Guard of the Tower, inform the Sentinel, and if there are any visiting Sir Knights, invite them to enter.

RECEPTION.

The Neophyte is prepared by being clothed as a Knight of the Sword, by the Captain of the Guard, who makes the alarm at the inner door of ו-וו-וו.

GUARD OF TOWER.—Most Wise, an alarm at the door of our Chapter.

CONDUCTOR.—(*Opening door.*) Who comes here?

CAPTAIN OF GUARD.—(*For Neophyte.*) A Knight of the Sword who has returned from captivity in Babylon.

and desires to visit the Sanhedrim, and be united to the brethren.

Con.—His name?

C. of G.—Zerubbabel.

Con.—How does he expect to gain admittance?

C. of G.—By the aid of a Sign, Token, and Word.

Con.—Give me the Sign, Token, and Word of a Knight of the Sword. (*Done.*) You will wait until the Most Wise is informed of your request. (*Closes door.*)

Con.—(*Between the columns.*) Most Wise, there is without, a Knight of the Sword, who has returned from captivity in Babylon, and desires to visit the Sanhedrim, and be united to the brethren.

M. W.—What is his name?

Con.—Zerubbabel.

M. W.—Admit him.

Conductor opens door, and brings in the Neophyte.

M. W.—In the name of the God of Abraham, Isaac and Jacob, I welcome you, Zerubbabel, to this Grand Sanhedrim, and desire you to give an account of your recent deliverance from Babylonish captivity.

Con.—(*For Neophyte.*) Most Wise, I procured an audience with Cyrus, King of Persia, who, urged by the entreaties of our brother, Daniel the prophet, had resolved to restore the Jews to liberty, after they had remained seventy years in captivity. He restored me to freedom, and honoured me by creating me a Knight of the Sword. He also furnished me with credentials by means of which the Holy vessels are to be returned, which were taken by Nebuzaradan from the Temple of the Most High.

M. W.—Sir Knight, in giving you the title of Knight of the Sword and your liberty, Cyrus was guided by a noble spirit, but not that spirit of Equality which distinguishes our Fraternity. You have merited those distinctions; your bondage has not obliterated from your mind the sentiments of freedom, which belong to true and legitimate Masons. Our intention is to rebuild the temple of the God of our fathers, in despite of our enemies, the Samaritans, and the sword you carry must be used in defending the brethren.

ORATOR.—The Samaritans, our enemies, have prevented us in our noble and glorious work of rebuilding the temple of T.S.A.O.T.U., Cambyses, the son of Cyrus, has given up the ghost at Damascus, and the Persians have appointed Darius, the son of Hystaspes, to be their king; let us send to him for assistance.

M. W.—Zerubbabel, you are a Prince of the House of Judah, of the blood of David and Solomon, and have been honoured with the friendship of Darius, who, when a private man, made a vow to God that if ever he became king, he would send all the holy vessels from Babylon to Jerusalem. This Sandedrim now appoints you to return to Babylon and remind the king of his vow. Respectable Knight Conductor, you will accompany him.

Conductor leads Neophyte to the passage, where he is seized by the Captain of the Guard, and others, who take his sword from him.

C. of G.—Who dares trespass upon the Persian territory?

Con.—I am Zerubbabel, an ambassador from Jerusalem to Darius your King.

C. of G.—You are our prisoner, and as such we will conduct you to him.

They conduct him to the West, where the Knight Senior Warden represents Darius.

C. of G.—King Darius, we bring a prisoner who has intruded upon your territory.

S. W.—It is Zerubbabel, my early friend. Release him. Your presence here is most opportune. Be seated amongst our princes and partake of our banquet. Yesterday I found under my pillow these three questions. I promise him whose answer is the most agreeable to truth and the dictates of wisdom, a purple garment, a chain of gold, and a chariot shall be given him; he shall sit next to me and be called my cousin: which is the strongest, Wine, Woman or the King?"

C. of G.—O, ye men, how exceedingly strong is wine! It causeth all men to err that drink it! It maketh the mind of the king and of the fatherless child all one; the bondman and of the free man, of the poor and the rich. It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt. It maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents. And when they are in their cups, they forget their love both to friends and brethren and a little after draw out swords, but when they are from the wine they remember not what they have done. O, ye men ! is not wine the strongest, that enforces to do thus?

Ora.—O, ye men! do not men exicel in strength, that bear rule over sea and land, and all things in them? But

yet the king is more mighty, for he is lord of all these things, and hath dominion over them, and whatsoever he commandeth them they do. If he bid them to make war, one against the other, they do it. They slay and are slain, and transgress not the king's commandment; if they get the victory they bring all things to the king. Likewise for those that are no soldiers, but use husbandry, when they have reaped again that which they have sown, they give tribute to the king; and yet he is but one man if he command to kill, they kill: if he command to spare, they spare. O, ye men! how should not the king be mightiest, when he is in such sort obeyed?

Con.—(*Speaking for Neophyte.*) O, ye men! It is not the great king, nor the multitude of men, neither is it wine that excelleth; who is it then, that ruleth them or bath the lordship over them, are they not women? Women have borne the king, and all the people that bear rule by sea or land. A man leaveth his father and his country, and cleaveth to his wife;—women have dominion over you! Many also have perished, have erred and sinned for women. And now, do you not believe me? Is not the king great in his power? Do not all regions fear to touch him? Yet did I see Apame, daughter of the admirable Bartacus, sitting at the king's right hand, and taking the crown from the king's head and setting it upon her own, she also struck the king with the left hand. And if she took any displeasure, the king was fain to flatter her, that she might be reconciled to him again. Women are the strongest!

Yet, O men! wine is wicked,—the king is wicked,—women are wicked. All the children of men are wicked; but the Truth is strong and endureth forever. There is but one true God, He is the strongest. Blessed be the God of Truth!

ALL.—Blessed be the God of Truth!

S. W.—Zerubbabel, ask what thou wilt and it shall be granted thee, for thou hast been found the wisest.

Con.—Mighty King, the Samaritans refuse to pay the tribute imposed upon them by Cyrus, King of Persia, for defraying the expenses of the sacrifices which are offered in the temple which we are about to rebuild.[5] The people of Israel entreat that you will compel the Samaritans to perform their duty.

S. W.—Your request is just and equitable; I order that the Samaritans shall immediately pay the tribute imposed upon them. I deliver to you my decree for this purpose. Go in peace

Gives him a letter, and Conductor returns to the Orient.

Con.—(*To Most Wise.*) I deliver you the decree of Darius, King of Persia, which we have obtained after defeating our enemies and encountering many dangers in our journey. (*Gives the letter.*)

M. W.—(*Reads it.*) "We, Darius, 'King of Kings,' willing to favour and protect our people at Jerusalem, after the example of our illustrious predecessor, King Cyrus, do will and ordain, that the Samaritans, against whom

[5] [Since Zerubbabel basically told the Samaritans to get lost when they offered to help rebuild a temple to Yahveh, can they really be blamed for this? For all its high-sounding talk of religious tolerance, the A. & P. Rite is here taking sides in what was essentially a sectarian squabble between two groups of Yahveh-worshippers.]

complaints have been made, shall punctually pay the tribute money which they owe for the sacrifices of the temple—otherwise they shall receive the punishment due to their disobedience. Given at Shushan, the palace, this fourth day of the second month, in the year of our reign the third under the seal of our faithful Sandram, Minister of State.

DARIUS."

The people of Jerusalem are under the greatest obligations to you for the zeal and courage displayed by you, in surmounting the obstacles which you encountered in your journey; as a reward we shall confer on you the rank of a Knight or Jerusalem. Are you willing to take the obligation that unites us all? (*Can. replies. M.W. strikes* ווו.) To order, Sir Knights let the triangle be formed. Respectable Knight Conductor lead Zerubbabel to the altar. (*Done.*) You will now repeat after me the pledge which all Knights of Jerusalem have taken before you.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A.B., promise on God's Holy Book, never to reveal the mysteries of this degree to any person of an inferior degree, or to any person whatever, and that I will obey my superiors in Masonry.

I promise always to do justice to my brethren, and to support this Chapter, its Officers and Laws. To all I

promise and swear, so help me God. Amen. Amen. Amen.

I will now invest you with the Insignia and secrets of this degree. (*This is done.*) Respectable Knight Captain of the Guard, make the proclamation.

C. of G.—To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I proclaim Sir Knight [*name*] received as a Knight of Jerusalem, in Antient and Primitive form, and I call upon all present to recognise him as such, and to render him aid and assistance in case of need.

M. W.—Sir Knights, observe the Orient. (*Together: battery,* ו-וו-וו. *M.W.* strikes ו. *All are seated.*)

As you are destined to labour for the re-edification of the Temple, and may be exposed to attack during your work, you will keep this sword in one hand, for your own defence and that of your brethren, while with the other you will use the trowel which I now confide to you; but take care never to stain one or the other by an act of injustice—remembering that the Supreme Judge ever watches over our actions. Go now, and merit by useful works to bear worthily the august title you are invested with, that of Knight of Jerusalem.

Conductor and Captain of Guard lead Neophyte to the West. All sing the following Ode—

Go forth to the Mount—bring the olive-branch home,
And rejoice, for the day of our freedom is come
From that time, when the moon upon Ajalon's vale,
Looking motionless down, saw the Kings of the earth,

In the presence of God's mighty champion, grow pale;
Oh never had Judah an hour of such mirth!
Go forth to the Mount—bring the olive-branch home,
And rejoice, for the day of our freedom is come!

Bring myrtle and palm—bring the boughs of each tree,
That is worthy to wave o'er the tents of the free,
From that day, when the footsteps of Israel shone
With a light not their own, through the Jordan's deep tide,
Whose waters shrank back as the Ark glided on;
Oh never had Judah an hour of such pride!
Go forth to the Mount—bring the olive branch home,
And rejoice, for the day of our freedom is come!

He retains sword in left hand and trowel in right; with the trowel he raises the four corners of the floor cloth and throws them in a heap in the centre, discovering the four jewels, viz.: square, compass, level, and plumb.

S. W.—Most Wise, our Brother, during his labour has already found the four Masonic instruments, without which all constructions would be irregular. He has also re-established the place destined to receive the Golden Altar of Perfumes.

M. W.—Aid him to raise the altar, that he may there offer his sacrifice.

The Neophyte raises the Altar and the Vase of Incense: with his trowel he clears away the cloth and finds the Delta; they bid him take it up.

S. W.—Most Wise, the Sir Knight has found the sacred Delta of Enoch, which has been lost to the craft since the destruction of the Temple by Nebuzaradan.

M. W.—(*Strikes* יהוה.) To order, Sir Knights.

All rise quickly; the right hand to order, the left with sword pointed up.

The discovery you have made is a most happy augury for you and for us. Pronounce the name which was once the glory of the temple and of the nation.

The Neophyte pronounces the word, and as he does so, the spirits are ignited.

My brother, our misfortunes are at an end, and our success henceforth assured. By this sign of celestial favour, which has spread itself over us, let us be firm and unshaken in the practice of those virtues which shall assure us its continuation. You will now listen to the discourse of the Respectable Knight Orator.

HISTORY.

Sir Knight, you have retraced an epoch forever memorable to the workmen of the second temple and their successors. Redouble your attention to that which is yet to be made known to you, and learn to make a just application of it. T.S.A.O.T.U. would punish the pride of a rebellious nation without entirely casting them off.

The sacred fire of the temple was hid, but not extinguished. During their captivity, the nation meditated more fruitfully than in the past, on their laws and ceremonies; its blindness ceased; it recognized the true cause of its misfortunes, and after seventy years of bondage recovered its liberty.

In this captivity the people had an opportunity of studying the pure spiritual religion of the children of Japhet, which, in Persia, had abandoned entirely all sensuous representations, such as they had beheld in Egypt to the worship of Osiris, and among the neighbouring Canaanitish nations to El and Bel. The Zoroastrian faith said to them: Be good, gentle, humane and charitable; love your kind, console the afflicted, pardon those who have given you offence. Daniel had been promoted to the oflice of chief of the Magi, Astrologers

and Soothsayers. Ezra re-edited the Jewish Scriptures, and there is no doubt that a contact with the faith of Cyrus modified that proneness to idolatry which had, hitherto, oppressed the people. From this time, the nation began to look forward to the coming of a Messiah, who would again restore the glory of the kingdom.

Zerubbabel, descended from the princes of his nation, had the courage to return at the head of the people of Jerusalem, to re-establish the temple on its old foundation. To this end he bore the sword in one hand and the trowel in the other, because he was annoyed by his enemies. Many who were dispersed among the neighbouring people, on learning the news of the re-building, came to offer their assistance, but were not admitted until they had given proofs of their zeal and courage, by rigorous trials to which they were submitted. After many difficulties the workmen succeeded in establishing the temple on its foundations; but it differed from the first, so far as the sentiments excited were also different. The ancients who had seen the glory and splendour of the first Temple shed tears of bitterness; but T.S.A.O.T.U. consoled them by an event which proved to them that they had found grace in His sight, and that he would again dwell among them. The new temple was finished, the Altar of Sacrifice and that of Perfumes rebuilt and the people instructed in the laws by Esdras. Nehemiah arranged everything for the solemn dedication of the temple,[6] and knowing that the sacred fire

[6] [According to the Book of Ezra, the second temple was completed in the sixth year of the reign of Darius Hystapses (r. 521–486 B.C.E.), while Ezra did not travel to Jerusalem until the seventh year of the reign of Artaxerxes king

had been hid in a dry deep pit at the destruction of the temple, he sent the priests to search for it. Not finding any fire there, but only thick, muddy water, he, full of confidence, took it and poured it on the altar; it ignited at once and consumed the sacrifices in presence of the people, who gave themselves up to the purest joy at the sight of an event which again raised the glory of the nation.

This concludes the Degree of the Knight of Jerusalem, and I congratulate you upon your advancement.

CLOSING SAME AS OPENING.

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of Persia (probably Artaxerxes Longimanus, r. 465–425 B.C.E.), Nehemiah showing up later still. It is not really credible that having been rebuilt with such pains and amid such a mood of national pride & religious revival, the temple would have been left for half a century or more without being dedicated.]

KNIGHT OF THE ORIENT.

10th Degree.

Sash is black, edged with red. The Jewel, a medal, partly of gold and partly of silver, in form of a heptagon, on one side, at the angles, are engraved B.D.S. P. H. G. F. (beauty, divinity, sageness, power, honour glory, force); in the centre is a Lamb, in silver, resting upon a book from which hangs seven seals each bearing one of the letters. On the other face are two crossed swords, the points upwards, poising a balance in its eqnilibrium.

OPENING.

MOST WISE.—(*Strikes* יהוה. *Officers rise.*) Illustrious Knight Senior Warden, what is the first duty of a Knight of the Orient.

SENIOR WARDEN.—To assure ourselves that we are guarded against the indiscretions of the profane.

M. W.—Let it be done.

S. W.—Respectable Knight Guard of the Tower, ascertain if we are guarded against the indiscretions of the profane.

GUARD OF TOWER.—(*Opens door, asks Sentinel, and closes it, saying.*) Illustrious Knight Senior Warden, the Chapter is secure.

S. W.—The Chapter is secure.

M. W.—See if all present are Knights of the Orient.

S. W.—(*Strikes* יהוה.) Sir Knights in the South Valley, to order. (*All in the South rise.*)

JUNIOR WARDEN.— (*Strikes* יהוה.) Sir Knights in the North Valley, to order. (*All in the North rise.*)

S. W.—Respectable Knight Conductor, you will receive the Sign, Token, and Word from the Knights in the South and give it to me. (*Done.*)

J. W.—Respectable Knight Captain of the Guard, you will receive the Sign, Token, and Word from the Knights in the North and give it to me. (*This is done and the J.W reports.*) Illustrious Knight Senior Warden, all in the North are Knights of the Orient.

S. W.—Most Wise, all present are Knights of the Orient.

M. W.—How did you obtain the degree of Knight of the Orient?

S. W.—By sorrow.

M. W.—Why by sorrow?

S. W.—Because the craft was plunged in grief when Judas Maccabeus, our chief, was slain, and the temple of Zerubbabel profaned, the word was lost, darkness was spread over the earth and the brethren were dispersed.

M. W.—What is the hour?

S. W.—The time is near.

M. W.—What time?

S. W.—The time for the regeneration of humanity; when Ignorance, Superstition and Despotism shall disappear before the pure light of Masonry, and Truth, Science and Virtue shall spread its genial influence throughout the world.

M. W.—(*Strikes* ווו. *Repeated by the two Wardens.*) To order, Sir Knights; observe the Orient and attend to giving the S.*10*. Accordingly, in the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary, I declare [*name*] Chapter, No. —, opened on the 10th Degree of Masonry, in Antient and Primitive form, for the diffusion of light and truth. Respectable Knight Orator, attend to the Sacred Book of Laws.

Respectable Knight Guard of the Tower, inform the Sentinel, and if there be any visiting Sir Knights, invite them to enter.

RECEPTION.

The Neophyte is prepared by being clothed as a Knight of Jerusalem, by the Captain of the Guard, who makes the alarm of ו—וווווו, *on the inner door.*

GUARD OF TOWER.—Most Wise, there is an alarm.

M. W.—Respectable Knight Conductor, ascertain the cause.

CONDUCTOR.—(*Opening door.*) Who comes here?

CAPTAIN OF GUARD.—It is a Knight of Jerusalem, who desires to be received a Knight of the Orient.

Con.—(*Questions, and is answered affirmatively.*) Is this an act of his own free will and accord? Is he duly and truly prepared? Worthy and well qualified? How does he expect to gain this distinction?

C. of G.—By benefit of the Sign, Token, and Word of a Knight of Jerusalem.

Con.—Give them. (*Done.*) You will wait until the Most Wise is informed of your request. (*Closes the door and approaches the altar.*) Most Wise, the alarm was made by a Knight of Jerusalem, who desires to be received a Knight of the Orient.

M. W.—How does he expect to gain this distinction?

Con.—By aid of the Sign, Token, and Word of a Knight of Jerusalem, which he has given.

M. W.—Let him be admitted in Antient and Primitive form.

Con.—(*Opening door.*) It is the order of the Most Wise, that the Neophyte be admitted in Antient and Primitive form.

Music plays. Neophyte enters and is placed between the columns. Mournful symphony.

Con.—Sir Knight, you are received in this degree with marks of sorrow, emblematical of the grief we feel for the loss of Judas Maccabeus and of the word.

The brethren sing the following Ode.—

COME not, oh Lord! in the dread robes of splendour,
Thou wor'st on the Mount, inthe day of Thine ire;
Come veil'd in those shadows, deep, awful, but tender,
Which Mercy flings over thy features of fire.

Lord! thou rememberest the night when the nation
Stood fronting her foe by the red—rolling stream;
On Egypt Thy pillar frowned dark desolation,
While Israel basked all the night in its beam.

So when the dread clouds of anger enfold thee,
From us, in Thy mercy, the dark side remove;
While shrouded in terrors the guilty behold Thee,
Oh I turn upon us the mild light of Thy love.

M.W.—Sir Knight, we understand that you seek the degree of Knight of the Orient. Advance and take your Obligation. (*Strikes* יהוה.) You will now repeat after me the pledge which all Knights of the Orient have taken before you.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A.B., promise most solemnly, on God's Holy Book, secrecy to this degree, and that I will use my best

endeavours to extend and to propagate our Antient and Primitive Rite, and disseminate Truth, Science and Virtue; upon my sacred honour, as a true Freemason. Amen! Amen! Amen!

M. W.—Arise, my Brother and Sir Knight. You behold us plunged in grief, for the sorrows endured by Masons; the temple is profaned and the word lost. Will you aid us to recover it? (*Can. replies.*) Go then, in charge of our Respectable Knight Conductor. Wander through thick darkness, amid the woods and mountains and seek it.

Strikes ٦. *All seated. Neophyte is hoodwinked and led to—*

Ora.—And there came Antiochus, out of a wicked root, surnamed Epiphanes, son of Antiochus the King, who had been a hostage at Rome, and he reigned in the hundred and thirty-seventh year of the kingdom of the Greeks. And, he entered proudly into the sanctuary and took away the golden altar and the candlestick of light. Also he took the hidden treasures which he found, insomuch that the inhabitants of Jerusalem fled; whereupon the city was made a habitation of strangers. Her sanctuary was laid waste like a wilderness; her feasts were turned into mourning, her Sabbaths into reproach, her honour into contempt. For the king had sent letters unto Jerusalem and the cities of Judah, that they should follow the strange laws of the land; and pollute the sanctuary and the holy people.

Neophyte is led by Conductor to S.W.

S. W.—Who comes here?

Con.—A wanderer from Jerusalem, seeking the lost treasure of the holy place.

S. W.—Alas! the holy place is profaned, the pillars of Wisdom, Strength and Beauty are destroyed. You must wander in darkness, amidst the woods and mountains, in search of the word. Pass on.

He is led round whilst the following is read.

Ora.—"And Mattathias cried throughout the City with a loud voice, saying. 'Whoever is zealous of the law and maintaineth the covenant let him follow me. Then there came unto him a company of the Assideana, who were mighty men of Israel, even all such as were voluntarily devoted unto the law.

"So they went forth with all their power, and came and pitched by Emmaus, in the plain country. And Judas Maccabeus, with nine others, or thereabouts, withdrew himself into the wilderness, and lived in the mountains.

"And as they were at Jerusalem, there appeared before them on horseback, one in white clothing, shaking his armour of gold."

Neophyte stops before the Junior Warden.

J. W.—Who comes here?

Con.—A wanderer seeking the lost treasures of the Holy Place.

J. W.—Behold, I know that your brother Simon is a man of counsel, give ear unto him always; he shall be a father to you. As for Judas Maccabeus, he hath been mighty and strong even from his youth up, let him be your captain, and fight the battle of the people.

M. W.—Sir Knight, will you, after the example of our ancient brother, Judas Maccabeus, defend with your life the honour of our Antient and Primitive Rite?

Neophyte signifies his assent. The Sir Knights all leave their stations and sit upon the floor in the Orient, in attitudes of grief, with their heads resting upon their hands.

Let the Neophyte witness our sorrow. He is brought to light. Receive this sword, Sir Knight, and repeat after me.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A.B., do promise on this sword, symbol of honour, that I will seek for light and truth in our Antient and Primitive Rite, and will, with the assistance of T.S.A.O.T.U., endeavour to maintain my honour as pure and unsullied as this bright blade, and that I will impart the knowledge of Masonry to all uninstructed Sir Knights of this degree. Amen.

Sir Knight, salute this symbol of honour with a kiss. (*Done.*) This sword is emblematical of that sword which Judas Maccabeus, in his vision, received. from the prophet Jeremiah, when he said unto him, "Take this holy sword, a gift from God, with which thou shalt wound thy adversary." You behold the Knights of this Chapter, seated in this humble position and grieving for the things that have vanished in the past. The Sanctuary has been polluted, the treasures destroyed, the law of the prophets changed. We no longer demand a life for a life, an eye for an eye, or a tooth for a tooth. Enlightenment dawns upon us, the veil of superstition, despotism, tyranny and sectionalism, no longer obscures the freedom of our minds. We are

taught more rational doctrines—love, peace and justice to all mankind. Where ignorance, tyranny, hatred, and superstition dwell, there can be no fraternity. We believe that there is no God but God, and that all men are his children. Then let us each endeavour to purify our hearts that we may be worthy of that heritage hereafter which our Father, who is in heaven, has provided for his children. (*Takes the sword from Neophyte.*)

I will now invest you with the Insignia. (*Done.*)

In memory of that good and valorous servant of T.S.A.O.T.U., I create you a Knight of the Orient. (*Gives accolade.*) I will now put you in possession of the Sign, Token and Word. (*Done.*)

Respectable Knight Captain of the Guard, make the usual proclamation.

C. of G.—To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I proclaim Sir Knight [*name*] received as a Knight of the Orient, in Antient and Primitive form, and I call upon all present to recognise him as such, and to render him aid and assistance in case of need.

M. W.—Sir Knights, observe the Orient. (*Together: battery* וווווו—ו.)

You will now listen to the discourse of the Respectable Knight Orator.

HISTORY.

Sir Knight, there is nothing stable in this world; the most solid monuments, the most revered institutions, are subject to this law. Virtue alone is immortal, and renders the true Mason unassailable in all the events of life. In great revolutions the ordinary man sees only the physical causes which have prepared and produced them; but the sage knows there is a Providence in the secret council of His justice which disposes and directs events for the fulfilment of His designs. The degrees through which you have passed have taught you what the Antient and Primitive Rite expects from you. They have made you feel the necessity of purging your soul of vice, and, the passions and prejudices which obscure the intellect and deprive the soul of all its energy. They have at the same time proved to us your zeal, docility, and love of the Order and of mankind. We have thought you worthy of the recompense which is at our disposition. My brother, are you firmly determined to follow this new path which opens before you? The ordinary man has often virtue on his lips, but the true Mason carries it in his heart. Examine yourself seriously, my brother, and answer.

The Temple of Jerusalem is the grand type of Masonry. The revolutions it has undergone will recall to you those changes which the Masonic Order has suffered at different times. The Masonry instituted by the chiefs of the workmen at the Temple of Solomon, and rebuilt by Zerubbabel, presents but the solid principles and the pure morality which tend to make man better and more useful to others; to teach him his duties and elevate him to the dignity of his existence. So long as it was practised on

this basis, the Order necessarily flourished, and all its members were respected. Such was its first state, which is figured to you by the Temple of Jerusalem, which was in its splendour under King Solomon, and was the glory of all nations. But from the time that indolence was introduced into the Order, and members admitted who were little disposed to follow its principles, and neglected the prescribed virtues, and introduced vices which had until then been banished; then was seen an unstable mixture of worthy men—in manners, knowledge, and benevolence—with others, who, having but the appearance of those virtues, with the insulting arrogance of vice, gave a mortal blow to the reputation which Masonry enjoyed. Envy, jealousy, and calumny, gave rise to powerful enemies; its ceremonies and mysterious practices became suspected, and served as a pretext for graver imputations, injustices and persecutions, from which it has so often and so severely suffered. Pride, so familiar to the man who has lost sight of all that should humiliate him—pride to belong to a body which had so long excited the admiration of all who knew it, was the source of all its evils. The vices which resulted therefrom burst on the entire Order; it was persecuted and lost its prestige. The second and degenerate state of our Order, renewed by the improper conduct of many of its members, is represented to you by the burning and sack of Jerusalem and its Temple. But, as in that revolution its foundations were preserved, even so true Masons, yielding for a time to the torrent, have guarded carefully the precious deposit transmitted to them, and when they have seen a multitude of Masons, like the Israelites,

repairing their faults, then they have again brought forth those rules in all their primitive splendour. Like Esdras, of old, they have made the Masonic fraternity feel the necessity of purging the lodges of innovations which the second state of the Order had introduced. Thus the Temple has been re-edified, the sacred word has been again found, and Masonry has resumed its ancient glory, which will be preserved so long as Masons keep in view the invariable principles on which it is founded. This is the actual state of the Order represented to you by the third epoch of the temple re-established by Zerubbabel. It remains for me to explain the connection of Hiram Abiff with the Order. Hiram, the sublime workman, endowed, according to the holy writings, with intelligence and rare knowledge, surnamed Abiff, which, according to some, signifies, "sent from God,"—this man, revered by Hiram, King of Tyre, as a father, esteemed, cherished and honoured by Solomon, who was guided by his counsel,—is at once the father and model of true Masons, the particular type of the Order and of the three states of which I have presented to you the picture. The history of his assassination by three fellow-crafts is an ingenious fiction, favoured by the silence of the holy writings; it however veils great truths for the Mason who would instruct himself. Each circumstance of his life, and the mournful event which Masons celebrate in their works, teaches the virtues they should practice, of which the example is now before you. Hiram, living respected, cherished and directing all, represents the Order in its primitive state, when it was known only by its good deeds and the admiration it excited. Hiram, in the

temple, praying each night when the workmen had retired, teaches Masons that they owe more to the Supreme Being than to the profane. Hiram assassinated by three fellow-crafts who would force from him the Word, indicates the danger of violent passions, which may lead us to the greatest extremes if they are not at once repressed; and the injustice of those, who without taking the trouble to labour themselves, would tear from others their discoveries and partake with them of the fruits thereof. The refusal of Hiram teaches that discretion should ever be the favourite virtue of a Mason. Lastly, his tragical death announces the second state of the Order, succumbing through the bad conduct of some of its members, designated by the fellow-crafts, under the characters of avarice, calumny and injustice. Hiram, the particular type of the Masonic Order, and of the three epochs, is to-day presented to you as rising from the dead. Aid us to recall him to life, surrounded by the virtues which he practised, and which will conduct to that immortality to which all should aspire who would imitate his fidelity to truth and honour.

This ends the Tenth Degree, or Knight of the Orient.

CLOSING SAME AS OPENING.

KNIGHT OF THE ROSE CROIX.

11th Degree.

Three apartments are used. The first is hung with black; the second represents Hades; the third is hung with red. In the North, East and South are three pillars, on the bases of which are inscribed, "Faith." "Hope." "Charity." In the third, the furniture, and the emblems are changed, and in the East is an altar of seven steps lighted by 33 lights which are arranged in triangle.

In the first apartment the clothing is black; in the third a white sash and red collar, richly embroidered. The sword and belt are red. The jewel is a crowned compass placed over a pelican, feeding its young with its blood.

The French Knights wear on the left leg, a garter, embroidered with "Virtute et Silentio." On the reverse of the quarter circle of the jewel is engraved the characteristic name.

To call the Chapter to order strike ווו. *To seat,* ו. *Alarm, Battery, various in the different degrees.*

OPENING.

MOST WISE.—ווו. (*Officers rise.*)

Sir Knights, assist me to open this Chapter of Rose Croix. Illustrious Knight Senior Warden, what is the first duty of a Rose Croix Mason?

SENIOR WARDEN.—Most Wise, it is to see if the Chapter is guarded against all indiscretion.

M. W.—See that duty performed.

S. W.—Respectable Knight Guard of the Tower, ascertain if we are guarded against the indiscretions of the profane.

GUARD OF TOWER (*Opens the door to enquire, and closes it, saying*)—Illustrious Knight Senior Warden, the vicinity of the Chapter is guarded from the profane.

S. W.—Most Wise, the Chapter is guarded.

M.W.—Illustrious Knight Senior Warden, what hour is it?

S.W.—The hour when the light **of** truth departed and the blazing star disappeared; the implements of masonry **are** broken; the cubic stone sweats blood and water, and the word is lost to mankind.

M.W.—Are you a Rose Croix Mason?

S.W.—I have travelled in humility.

M.W.—For what purpose?

S.W.—That I might be exalted to the sublime degree of Knight of the Rose Croix, and recover the word.

M.W.—Where were you made a Rose Croix Mason?

S.W.—It is under the rose.

M.W.—Give me the Sign, Token and Word of a Rose Croix Mason.

S.W.—I will, with the assistance of the Knights present.

M.W.—Let it be done.

S.W.—יוי. Knights in the South Valley, to order; you will form in single line facing the Orient.

All in the South rise.

JUNIOR WARDEN.—יוי. Knights in the North Valley, to order; you will form in single line facing the Orient.

This is done, and the Word is taken up.

M.W.—The Word is received in Antient and Primitive form. Sir Knights, join with me in rendering homage to T.S.A.O.T.U., from whom we derive our being.

All kneel facing the Orient.

PRAYER.

Deign, Sovereign Master of the Universe, to cast the rays of Thy love upon this Chapter. Bless it, but rather let it perish than contravene Thy Holy Law. Banish from our Antient and Primitive Bite all that is evil, that we may be solely occupied in fulfilling our mission of perfecting humanity. May we be enabled clearly to distinguish that which is upright from that which is ungodly, and finally, may the sacred bond of our union be ever cemented by Faith, Hope and Charity; and to Thee, Eternal, Immortal, Invisible and Holy Grand Master, be honour, praise and glory for evermore.

ALL.—Glory to Thee, O Lord. Glory to Thy Name. Glory to Thy Works.

Signs, and Battery, יהוהוה, are given.

The following Ode is sung—

Almighty God, whose sovereign power,
Sustains Thy creatures every hour,
We would invoke Thy presence here,
To guide our thoughts, our hearts to cheer.

Bless our solemn mysteries here,
And fill each heart with holy fear;
Lead us aright to learn Thy will.
And every duty to fulfill.

M.W.—To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I declare the labours of Rose Croix Chapter, No. —, in activity, for the diffusion of light and truth. Respectable Knight Orator, unfold the Sacred Book of

Laws. Respectable Knight Guard of the Tower, inform the Sentinel that the Chapter is open, and if there be any visiting Knights invite them to enter.

Then, if distinguished Brethren are announced.

M. W.—יהוה. Arise to order. Entrance of the Temple; open for the admission of our brothers; venerated East, bestow thy most brilliant rays. Let the Stars in sacred number and mysterious order meet them. Let the glorious folds of our banner be unrolled; let harmony celebrate their entrance and let our brothers enter the Temple of Truth with their due honours.

This done, and Visitors admitted, the Most Wise says—

Your presence, my Brothers, fills us with pleasure and we trust you will come often to our Temple of Truth to aid us in those labours which have no other aim than the good of humanity. You understand, as we do, that Masonry embraces,—fraternity, tolerance and goodwill to all mankind; devotion to our sublime institution, and the sincere and religious worship of T.S.A.O.T.U. It is thus, my Brothers, that we lead Freemasonry back to primitive truth, and to its benevolent and civilizing spirit. To attain this desirable end we must be faithful observers of that wise arrangement which banishes from our Temple and our meetings, all subjects of frivolity or pleasure, in order that we may cultivate Masonry with the aim of doing good, and not as a subject of sterile amusement.

Be assured that we desire you often to participate in our labours, and to contribute by your light to our happiness and enjoyment.

Battery is given by all. Strikes ו. *All seated.*

RECEPTION.

The Neophyte is first received in the Chamber of Reflection, which is lighted by a taper, and furnished with a chair and table, a skull and a religious book; here he signs the declaration of fealty.

The Neophyte is prepared by being clothed as a Knight of Jerusalem, by the Captain of the Guard, who makes the alarm of יוויוו*, on the inner door.*

The room is darkened, the Knights are clothed in black, and appear in sorrow on low seats, the right hand on the heart, and the left supporting the cheek. The altar, a double cube, is spotted with blood, and covered with black, with the tools of Masonry upon it, broken and in disorder, and the columns thrown down. On the black floor cloth is painted 3 squares, which contain 3 circles and 3 triangles, also seven circles within each other, round which the Neophyte travels seven times.

G. of T.—Illustrious Knight Senior Warden, there is an alarm at the gate of our Sanctuary.

S.W.—Most Wise, there is an alarm at the gate of our Sanctuary.

M.W.—Sir Knight Conductor, attend to the alarm.

CONDUCTOR (*Opens door and says***).—**Who disturbs our mysteries?

CAPTAIN OF GUARD.—It is a true and worthy Neophyte, who having received the degree of Knight of the Orient, desires to be exalted to the sublime degree of the Rose Croix.

Con.—Why does he aspire to this?

C. of G.—Since the profanation of the Temple of Zerubbabel he has been wandering in darkness, amid the woods and mountains, in the dark, desolate wilderness of ignorance and superstition, and having lost the word requests your assistance to aid him in recovering it.

Con. (*Closes door, and says, between the columns*)—Most Wise, the alarm was caused by a Neophyte who has received the degree of Knight of the Orient, and now desires to be exalted to the sublime degree of the Rose Croix.

M.W.—Why does he aspire to this?

Con.—Since the profanation of the temple of Zerubbabel he has been wandering in darkness, amid the woods and mountains, in the dark, desolate wilderness of ignorance and superstition, and having lost the word requests your assistance to aid him in recovering it.

M.W.—Illustrious Knight Senior Warden, do you consent **that** the Neophyte be admitted?

S.W.—Most Wise, if he pass the scrutiny of the Knights present, and it meet with their approval, I consent.

M.W.—Respectable Knight Conductor, let the Neophyte be admitted and cause him to make seven circuits of our Chapter, giving the signs of Discreet Master, Sublime Master, Knight of the Sacred Arch, Knight of the Secret Vault, Knight of the Sword, Knight of Jerusalem, and Knight of the Orient.

Neophyte is led into the Chapter, the Members appear in sorrow. Mournful Symphony.

Con.—Respectable Knight Captain of the Guard, it is the order of the Most Wise that the Neophyte pass the inspection of the Sir Knights by seven journies.

Neophyte is led round, and gives the signs of each degree to each of the three Officers, commencing with the Junior Warden. Most Wise strikes 7. As the Junior Warden commences his address the Neophyte commences the seven journies and gives the signs as before directed. The room increases a little in light each journey.

J. W.—*First journey.*

Brother, you come amongst us at a time, alas! when we are overwhelmed with grief and the deepest sorrow; consternation now spreads horror over our brows, the sacred depository of our traditions has perished. You behold the ruins which have escaped of a great wreck and of a universal catastrophe, the temple of Masonry is demolished, the tools and columns are broken, the blazing star of Truth has disappeared, the light of philosophy is obscured, the darkness of ignorance is spread over the earth. The Word is lost. Disorder reigns amongst us. Solomon erected on Mount Moriah a temple in which to render that homage to T.S.A.O.T.U., which is due to Him from His intelligent creatures. He received from God in Gabaon that which he was not able to preserve in Zion, even wisdom, and his errors and irregularities giving a taint to his glory, she constantly veiled from him her sacred tabernacle. This example, as striking as that of the conduct of the children of Israel during the forty days that Moses went from them into Sinai, demonstrated the instability and the blindness of the man reputed wise, and warns us to be on our guard against ourselves and others.

The Most Wise strikes יוד. *Neophyte, in charge of Conductor, stops by pillar of Senior Warden.*

S. W.—*Second journey*. Brother, the motives which unite us is a mystery of grief and sadness; science has flown towards the heavens, corruption hath glided among our work; darkness covers the earth, the cubical stone sweats blood and water. The Word is lost. The Temple of Jehovah sullied, profaned, and forsaken in

Zion; that of Ignorance, watered with blood of human victims, and burning upon its altar incense due only to the true God, is not the only stain upon the glory of his people. Despotism has reared her altars,—which being arrayed in glittering jewels and riches of the world, dazzle the eyes of the weak-minded man,— and superstition opposes itself towards any approach to true wisdom. Be not led astray by false lights, until the vapours that arise from the mire of the earth, gilded by the splendour of the sun, have retired.

Most Wise strikes ווד.—*Third journey.*

J. W.—Withdraw, ye dark phantoms of superstition, that oppress the freedom of the mind; withdraw, ye oracles of ignorance and delusion, that would deceive and enchain the intelligence of him who searches after truth. Ye purple-robed kings, ye false prophets, and still falser priests, who debase man by encircling his soul with the adamantine chain of despotism, vanish from before the pure spirit of Masonry.

Most Wise strikes וווד.—*Fourth journey.*

S. W.—The great Adonai, who is enthroned in everlasting glory, above innumerable spheres, will render futile your sacrilegious efforts to enslave the minds of his creatures. The sun of truth will scatter to dim chaos your slavish teachings. True wisdom, which Solomon in all his glory conceived not, shall revisit the earth, and all nations shall rejoice in the sublime brilliancy of the light.

Most Wise strikes ווווד.—*Fifth journey.*

J. W.—Let us no longer lament over the misfortunes of Eden, nor of Zion; they will fail, longer, to obstruct the efforts of a free and absolute will. The spirit of Evil,

who contrived them, will remain a nullity in his abortive empire. Eden, that antique garden, that visible paradise, will be but a weak image of the splendours of heaven, and the beatitude that the Eternal hath created for those who love Him.

Most Wise strikes יהוהיו.—*Sixth journey.*

S. W.—Now we know the wisdom of God, even the hidden wisdom which God ordained, before the world, to our glory. The princes and rulers of the earth had not the knowledge we possess; if they had, they would never have slain him, who proclaimed, "Peace on earth, goodwill towards men." Love the Brotherhood. Fear God. Honour the Master.

Most Wise strikes יהוהיו.—*Seventh journey.*

J. W.—The rule of conduct he proclaimed was, "What ye would that others do unto you, so do ye unto them." It is written, "Eye hath not seen, ear hath not heard, neither hath it entered into the mind of man to conceive, those things which God hath prepared for those who love Him." We will not despair—we will practice the new law, and, guided by its teachings, endeavour to recover the sacred word.

Conductor stops in the west, at the 7th round.

M. W.—Brother, the seven journies which you have travelled represent the seven grand properties of eternal nature, which are the foundation of the many mystic and occult meanings ascribed to the septenary, and of which they are but the faint reiteration, and from among these let me particularly call your attention to the seven periods of the world's existence, which is shortly to close to us in death, when time will

be swallowed up in eternity, of which these seven properties are the emblems.

Respectable Knight Orator, what remains to be done?

ORATOR.—To respect the decrees of the great Creator and Father of all, and bow before Him in humility and sincerity, while with perseverance, self denial, and diligent labour, we endeavour to regain the lost word.

M. W.—Yea, verily, that shall be our aim.

Respectable Knight Conductor, you will cause the Neophyte to travel North, East, South and West, **that** he may behold and approve the beauties of Eden, whence the new law is derived, even the law of love.

Music plays. He is led round to the Pillar of Faith in the East, by the Conductor, while they sing the following ***Ode:***

Darkest shades of night dispelling,
Light effulgent fills the mind;
Holy love, within us dwelling,
Boundless love for all mankind.

Ora.—Faith is the substance of things hoped for, the evidence of things not seen. Through Faith we understand that the worlds were framed by the word of God. By Faith, Enoch was translated, that he **should** not see death. By Faith, Abraham, when he **was tried,** assayed to offer up his son Isaac.

And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha, and of David also, and of Samuel, and of the Prophets; who through Faith subdued kingdoms, wrought righteousness, obtained promises, and stopped the mouth of lions.

Con.—Have Faith that in the antiquity and holiness of Masonry is found the deposit of all truth useful to man.

FAITH. By Faith our souls are onward led,
By it a steady course we steer;
By Faith our drooping souls are fed,
Revived and strengthened by its cheer.

By Faith we tread this vale of tears,
Safe and secure, though oft distressed,
By Faith disarmed of all our fears,
We go rejoicing to our rest.

He is led to the Pillar of Hope, in the South.

S. W.—Hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. For we are saved by Hope; but Hope that is seen is not hope, for what a man seeth, why doth he then hope for? But if we hope for that we see not, then do we with patience wait for it

But let us who are of the day be sober, putting on the breastplate of Faith and love, and for an helmet the Hope of salvation.

Con.—Hope is the staff of man with which to travel the rude and grievous voyage of life; a sage to conduct us, a friend to console us.

HOPE. Sweet Hope by thy pure influence led,
To grieve no more for sorrows past;
O'er all our thoughts, thy brightness shed.
Till we may safe arrive at last.

Lord, upon Thee our hopes we stay,
To lead us on to Thy abode;
Assur'd Thy love will far o'er pay,
Our hardest toils upon the road.

He is led to the Pillar of Charity, in the North.

J. W.—Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. Charity suffereth long and is kind; Charity envieth not: Charity vaunteth not itself; is not puffed up,—doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity but in truth; beareth all things; believeth all things; hopeth all things; endureth all things; Charity never **faileth.**

M. W.—And now abideth Faith, Hope, Charity, these three; but the greatest of these is CHARITY.

Con.—Do not to another that which thou wouldst not wish should be done unto thee: behold justice; do for mankind that which thou wouldest wish done unto thee; behold Charity.

CHARITY. Sweet balm of peace—thy fervid glow,
Within our hearts, a sacred spark
Wakes us to feel another's woe,
Revives the soul, when all is **dark.**

To Thee we turn, in sorrowing need,
Imploring Thy bright influence here,
When sorrows lour we humbly plead,
That thou wilt guide **and** banish fear.

Con.—Most Wise, the allegorical journies are accomplished.

M. W.—Brother, what have you learned on your journies?

Con. (*Causes Neophyte to say*)—I have sought in and about for the Lost Word, but have only discovered three virtues, Faith, Hope, and Charity, to be my guide. Teach me if there be any others to seek and follow.

M. W.—My brother, we must inform you that those there words which you have so often heard, have among the Knights Rose Croix a more extended signification than is generally attached to them. You will observe that the chief virtue of a Mason is Charity; the first law which he should obey. The Hope of improving our spiritual condition is an immediate consequence of Charity. Love and Hope united will give Faith in our labours for the promotion of happiness among brethren. Bigots, under the most fearful threats, compel men to believe in them—to have faith in their doctrines, and man becomes a tool in their hands; according to their teachings, Faith consists in believing that which is not always consistent with nature, science and reason. Charity is a virtue; its object is to love and assist our fellow beings, as an act of our own free will. Masonic Charity teaches the love of all men, without regard to their religion or origin; to be useful, kind and indulgent to every one,—to establish enlightenment and union where ignorance and discord prevail. Charity is the love of God and His creatures. To love is to know:—to love and to know God are essentially the same thing. If we know God it must be as a father; and the idea of a father conveys the idea of kindness, mercy and care for the happiness of his children. In the troubles and perplexities incident to human life, we are bound by our nature to seek for help, hence, we hope in him for our happiness; have faith in him, and patiently bear that which sometimes seems to us unjust, because we know that a loving father cannot deceive his children. We do therefore

proclaim as a duty that Masons must love each other. Their union will cause them to hope for the better condition of humanity; and with faith in their cause, they will ultimately gather all men under their fraternal banner.

It has been said that the degree of Rose Croix has little to do with Masonry. Those who make such a declaration are equally ignorant of the principles therein taught, as they are of those of Masonry, for the diligent scholar will find them identical. As Masons we have nothing to do with the dogmas of different religious sects—these are left for individual opinion.

As a fraternity we acknowledge but one Almighty parent, and that all men are brothers, having a common origin and a common end. And now, my brother, if it is your intention to follow the law we have alluded to,—that of doing unto others as you would they should do unto you,—take in our presence the solemn vow of our order, and aid us to find the lost word.

Neophyte is led to the Altar.

M. W.—*Strikes* ווו. *All rise.* Let the Triangle be formed.

All, placing themselves under the sign of the "Good Shepherd," form the Triangle at the Altar.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A. B., swear, in the presence of T.S.A.O.T.U. **and** the brilliant lights of this Antient Chapter, on the sacred Book of Laws, on the glaive, symbol of honour,

and on the myrtle, emblem of initiation, fidelity to the Celestial Empire of the Antient and Primitive Rite of Masonry, and obedience to its sacred laws. I promise to respect and cause to be respected, so far as in me the power lies, all decrees emanating from the Sovereign Sanctuary under which this Chapter holds, and which I recognise as the only legal head of the Rite also the laws, rules and regulations of the Mystic Temple, Princes of Memphis, 32nd Degree, for the Province of , and to obey all laws, and answer and obey all summonses sent me from this Chapter, if within my power. I promise and swear to use every just and lawful means to spread the Rite, and bring within the folds of our banners good and true Masons and to propagate with zeal the peaceful morals and sublime truths which our institution professes; and to exact no other condition from the candidate admitted for initiation, than probity and knowledge, without distinction of politics or country. I swear that I will not, either directly or indirectly, communicate the secrets or mysteries of the Knights of the Rose Croix to any brother of an inferior degree, nor to any in the world besides, who is not lawfully entitled to the same. I furthermore swear, never to admit into this degree any one who is not a Mason in good standing, and that I will not recognise or hold Masonic intercourse with any person claiming to be of the Antient and Primitive Rite, unless he be recognised as such by the Sovereign Sanctuary of Great Britain and Ireland.

I furthermore swear, to do all in my power to secure for my brethren the blessing of liberty of conscience;

and, far from persecuting them on account of their individual opinions, will defend and protect their rights, even should their views be in opposition to my own, and to take as the only standard rule of my conduct towards my brethren, the law of doing unto others as I would be done by.

To all of which I subscribe, under the penalty of being deprived of the True Word, of becoming an object of contempt to my brethren and the world at large, and of being expelled from the order, should I ever violate, in any manner, the laws and rules which have been, are now, or may be hereafter made known to me; so help me God and keep me steadfast in this my solemn obligation. Amen! Amen! Amen!

M. W.—Now, my brother, kiss this sword three times; it is the symbol of honour, and of the protection that Masons owe to the weak and oppressed.

I will now invest you with this black sash; it is the mark of the sorrow we experience for the sufferings of humanity; as also an emblem of your own sincere repentance for those errors which produce them. It is the badge of all those who are in search of the Lost Word, and a mark of their continued mourning till it is recovered.

Conductor places Neophyte between the columns.

M. W.—Illustrious Knight Senior Warden, what is the motive of our assembling?

S. W.—Alas! because the darkness of ignorance and superstition has covered the face of nature, the light of truth is obscured, the blazing star has disappeared, our implements are broken, and the true word is lost; but

we hope by perseverance, patient labour, and wisdom, to regain the lost word which will restore all things.

M. W.—What must be done to regain it?

S. W.—We must embrace the law of love, and be convinced of the three virtues, Faith, Hope and Charity, which are its pillars, base and principles

M. W.—How shall we be fortified by those three virtues?

S. W.—By travelling three days in the most profound obscurity, in anguish and great tribulation.

M. W.—Let us then, beloved brethren, undertake this grievous journey, and travel in obscurity from the East to the South, from the South to the West, from the West to the North.

Neophyte has a veil thrown over his head, and receives the golden branch. All rise, form at the East and travel South, West and North, in three rounds, led by the M.W., arms crossed on the breast. Music,—Funeral March.

Ora.—(*Or Chant.*) But some man will say, how are the dead raised up, and with what body do they come? Thou fool, that which thou sowest is not quickened except it die.

It is sown a natural body, it is raised a spiritual, body. For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death! where is thy sting, O grave! where is thy victory.

At the end of the 1st round the Most Wise and all the Officers, except the Orator, withdraw to the main apartment, the rest of the Knights follow at the 2nd round, at the end of the 3rd round the Conductor gives an alarm at the entrance.

G. of T.—You cannot enter here unless you give us the word.

Con.—We cannot, we are travelling in search of it, by the light of the new covenant and the assistance of Faith, Hope and Charity.

G. of T. (*Examining Neophyte*).—This attire is incompatible with that humility, which should mark those who truly seek the lost word. Go clothe yourself in sackcloth, and humble yourself in dust and ashes.

Con. (*Covering Neophyte with Sackcloth*).—Your black sash is not sufficiently humble to qualify to find the Lost Word. You must undergo further trials; and pass through the fire of tribulation, and the valley of death, to the mansions of bliss; but be of good cheer, armed with the virtues you have already acquired, Faith will support you when tempted to despair, Hope will cheer you on your road, and Charity will sustain you in every trial.

During this the Neophyte is led, over various obstructions of rocks and fire, to the door of the Second Apartment, or Dark Chamber. It is made as awe inspiring as possible; and hung with black. At one end is a S.[7] *covered with a sheet and having on its head a King's crown; emblems of mortality lie about, which are dimly visible by aid of a small lamp lighted with spirits of wine. The hangings may also be painted with premonitory emblems.*

He then directs him to enter the Apartment and perambulate it three times in solemn meditation, and pray to T.S.A.O.T.U. to send him guidance.

Ora.—*Or the brethren chant.*

"How excellent is Thy loving kindness, O God! therefore the children of men put their trust under the shadow of Thy wings.

[7] ["Skeleton" probably.]

"Yea, though I walk through the valley of the shadow of death, I will fear no evil for Thou art with me; Thy rod and Thy staff they comfort me.

"For Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine holy one to see corruption."

Conductor, who represents the angel Raphael, clothes himself in white, and slips noiselessly into the room to the Neophyte,saying:

Con.—I come to conduct you through the depths of darkness and the valley of the shadow of death, and to assist you to regain the lost word, that you may finally arrive at life, light and immortality.

Takes Neophyte by the hand and conducts him, unprepared, out of the room. Neophyte is conducted to the door of the third apartment, the hangings of which are red. The Conductor gives an alarm וווווו *on the door.*

The Knights are in their most brilliant costume. The room is most brilliantly lighted and perfumed and the floor sprinkled with roses. In the East is a triangular altar of seven steps, lighted by 33 lights; it is covered with a white cloth, and contains a goblet of wine, a tray of biscuits and a salt dish. An incense vase burns there. on. On the seven steps of the altar are Initials,[8] but some Chapters have a ladder for that purpose, placed upon the floor.

J. W.—(*Opening door.*) Who alarms the Sanctuary?

Con.—I bring with me a Knight of the Orient, who having sojourned in the womb of the earth, and the abode of sin and death during three days, desires from you the Word as his reward.

J. W.—Worthy Raphael, let him enter.

Neophyte is brought in, and conducted to the S. W.

S. W.—How came you hither?

[8] [The letters F. H. C. I. N. R. I.]

Con.—(*For Neophyte.*) Through the darkness and dangers of the tomb, the valley of the shadow of death, and the fire of great tribulation.

He is conducted to the Most Wise. Places branch on altar.

M. W.—What, in these dangerous trials, have you found to be the first virtue that leads from earth to heaven?

NEOPHYTE.—Faith.

M. W.—What supported you in your tribulations?

Neo.—Hope.

M. W.—What have you learned to be the most perfect of all the virtues?

Neo.—Charity.

M. W.—Worthy Knight, whence come you?

Neo.—*Prompted by Conductor*—Judea.

M. W.—By what place have you passed?

Neo.—Nazareth.

M. W.—Who conducted you?

Neo.—Raphael.

M. W.—Of what tribe are you?

Neo.—Judah.

M. W.—Give me the initials of the four names you have mentioned.

Neo.—(*Gives them*) I.N.R.I.

M. W.—What do they signify?

Neo.—(*Prompted*) Iustitia Nunc Regit Imperia.

M. W.—Justice Now Rules Imperially![9]

Sir Knights, the Word is found! That symbol of perfection, the cubic stone, no longer sweats blood and water, our implements of labour are restored, the

[9] ["Justice Now Rules Empires" would be a more literal translation but doesn't give the required acronym.]

blazing star has re-appeared, the sun of truth has arisen to dispel the darkness of ignorance and superstition. Let the Neophyte be restored to perfect light.

Strikes ٩٩٩. *All rise. Veil removed.*

ANTHEM. Grateful notes and numbers bring,
While the Creator's power we sing,
Nature's great and glorious King.
Be thy glorious name adored;
While in pristine youth restored,
All Thy gifts to earth are seen!
Hail celestial goodness, hail!
All Thy works Thy praise declare,
In Earth, in Water, Fire and Air.

Advance and receive the reward due to your merit. Receive, my brother, the insignia of your grade. In sign of adoption I invest you with this vestment, sacred to us (*Collar and Sash*). It confers the right to a seat amongst us, and you ought never to present yourself in the Temple of Truth, without being clothed with it.

I give you this Sword, forget not that it is the symbol of honour and that we are the evangelists of sympathy.

This silver ring bears the letters I. A. A. T., (*ignis*, *aer*, *aqua*, *terra*); the initials of the four generative elements of the ancients, and which will be more fully explained to you hereafter.

The jewel of the Rite is suspended from this collar, and represents on one side a pelican tearing its breast to nourish its young, symbolising our charity towards the needy and defenceless; the other side represents an eagle. The eagle was amongst the ancient Egyptians, the emblem of wisdom; thus the eagle and pelican represent perfect wisdom united to perfect charity.

I will now explain to you the secrets of the Order of Knights of the Rose Croix.

This is done. Strikes ٦. *All seated.*

M. W.—It now remains to reveal to you, more amply, the mystic doctrines of the new grade which you have obtained; for the eyes of one newly initiated are too feeble to sustain the brilliancy of the Masonic light, if exposed without due preparation, and it is for this reason that numerous steps go to the formation of the symbolic ladder of our venerated institution. Moses, trembling, vanquished before the fires of Sinai, nor daring to pierce the burning bush which separated him from the Great Jehovah, is a palpable emblem of the profane who comes to seek truth in our Temples; he can only acquire it by constancy in all the trials to which he is exposed, and by a living faith in our sublime institution. A man destitute of faith is only wise according to the world; remember that Pythagoras, the greatest of the Grecian Philosophers, who was instructed in the wisdom of Egypt, exacted of his disciples a long novitiate of which silence and faith were the basis:—"The Master has said it," was the all-sufficient answer to certain Sophists, or great professors of the art of doubting, which is not knowledge but the negation of it.

Release yourself from material trammels, if you wish to pursue gloriously your Masonic career. Study our symbols; allegory is the voice of wisdom; purify your heart; spread in the world the words of wisdom; teach mankind to perfect the useful arts; to love each other; and to guide those who wander from the sentiments of

virtue; instruct the ignorant and solace those who suffer.

At the beginning and before the establishment of societies, man, born pure, seemed to have by instinct or divine intuition, the most noble virtues and generous inspirations; goodness was natural to him, and, as evil did not exist, he could not comprehend it.

Love of his kind and charity, that sweet and pure ray of the uncreated power, was the only motive of his actions.

He lived in others more than in himself, and he reduced everything to a single word—Love. In his fellowman he saw but a brother with whom he shared without hesitation. This happy time, the golden age, has passed away, but the power of recalling it is the mission of Masonry.

And, what in effect, is more divine than the morality of Masonry? What more sublime than this Charity, which is its soul? To love man as oneself, to love them in God and for God, without reserve or exception; to love even our own enemies, forget injuries, pardon offences, overcome evil with good; to rejoice with those who are in joy, and grieve with those who suffer; enlighten those who are in darkness; reclaim in secret those who err; assist the unfortunate; to judge not rashly lest we judge ourselves; to consider our talents as lent for the use of T.S.A.O.T.U., in the economy of his providence; to fulfil from conscientious principle all the duties which our position imposes upon us; never to seek our own interest, but to sacrifice it for the general good; to respect God in those whom he has established for our governance. Behold, Knight, in

this description, that which Masonry prescribes to us, in regard to men and society; and that which the true Mason realises every day by his conduct; good, sensible, affable, compassionate, generous, merciful and clement; a faithful subject, a sincere friend, worthy husband, good father, tender son, careful and vigilant master, full of charity and regard for all; he foresees all wants, fulfils all laws, satisfies all beneficial needs, follows all honest desires, and surrenders himself to good works and benevolence. Bound to all men by his bonds of fraternity, he will fly on their behalf to the ends of the earth, and, new apostle, he will carry, if he can, truth, justice and peace to all hearts. If we had a world of true Masons the earth would be the sojourn of innocence and happiness. Be then charitable, for we are the image of God upon earth.

Our sublime institution is not less worthy of our admiration and homage than the virtues which it inspires in us. To self love it opposes the renunciation of our own will and the hatred of all unruly desires; to our pride the knowledge of our nothingness, producing sentiments of profound humility; to cupidity, the spirit of liberality; to luxury mortification; to a lively desire for sensual good, the desire of celestial and spiritual good; to sallies of humour, sweetness and patience; everything in short that tends to the use of all good things with moderation and wisdom, in order that we may be pure and able to defend ourselves from even the thought of evil.

The more we study Masonry, the more we discover in it those characteristics of true wisdom which arrest,

enchant and penetrate the heart with love and the mind with admiration. Tell me, I pray you, of an excess which it blames not; an evil under its eyes which it attempts not to remedy; an uncurbed passion; a disorder without condemnation; a good work without recompense! What admirable wisdom in the maxims of our order, in the love which rules it, in the friendship which sanctifies it, in the worldliness which it modifies, in the talents which it ennobles, in the self-love which it corrects; in the prosperity of which it shows the quicksands; in adversity of which it assuages the heaviness, in the duties of which it inspires us with the love. Even in death it modifies in us the fear of it, awakens the desire for it, and assuages its horrors. Forget not then, Brother Knights, that pain and pleasure pass away as a shadow, life runs down in an instant; nothing in itself, its value depends upon its employment. Our ceremonies assure you that the Mason arrives at complete initiation only through the **gate** of death.

Do not think that a single being is placed upon earth by chance, merely to live, suffer and die. No! human life has an aim, an end, a moral object; man ought to use life for the benefit of the living, nor take a single step on the road to the grave without finding some duty to fulfil. Mark then your passage upon earth by some work worthy to remain in the memory of men. Let us make it our glory to each bear our stone to the erection of our admirable edifice; let us apply all the strength of our soul to render ourselves worthy of our noble task.

It is customary, my Brother, upon entering this order, for each Knight to select a Characteristic name, as for example, Prudence, Courage, Devotion, Fidelity, Loyalty, Sincerity, Truth, Patience, Constancy, Firmness, Equanimity, Benevolence, Frankness, Compassion, Valour, or the like, by which he is ever afterwards known. You will now select your name, using your own pleasure and discretion in doing so.

The Neophyte in selecting his name takes, if possible, one not already assumed by another; to ascertain which reference is made to the Register of Characteristics. If he desires to select a name which some other Knight bears, an adjective should be added to distinguish him; as if there should be a Knight styled "Eques a Sinceritate," or " ab excellentia," the new Knight should be called "Eques a sinceritate vera," or "excellentia eximica" &c. When the Neophyte has selected his Characteristic the M.W. descends from the throne, sword in hand and laying the blade on the head of the candidate, who is kneeling, addresses him thus.

M. W.—(*Strikes* ווי. *All rise.*)

A. B., Knight of ——— (*or, Eques a —, or, ab —, when the characteristic begins with a vowel*), by virtue **of** the power vested in me, I admit, receive and constitute you, now and for ever, a Knight of the Eagle and Pelican, Perfect Mason of Herodim, Knight of the Rose Croix. Arise Sir Knight A. B.

I now, lastly, present you with this Rose as a symbol of the secrecy in which you are to shroud our mysteries. An ancient Latin couplet of our architectural brethren, which we may appositely apply to our own Temple, says:

Ut Rosa flos forum,
Sic eat domus ista domorum.

As the Rose is the flower of flowers,
So this house is the house of houses.

In all ages the Rose has held the position of the queen of flowers. As it is remarkable for the beauty of its bud, so it teaches us that those who are developing into manhood, should seek to diffuse moral and religious fragrance around them. As it is found equally in the palace of the sovereign and the garden of the poor man, so we learn that the daily life of all grades should be beautiful. As the flower is remarkable for its fragrance, and even its faded leaves send **forth** a sweet odour, so man should live to good purposes in this world; and if he lives for God, in death he will show that the memory of the just is blessed.

Only the actions of the just
Smell sweet, and blossom in their dust.

Respectable Knight Captain of the Guard you will proclaim the Neophyte as a Knight of the Rose Croix.

C. of G.—To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

In presence of this Chapter of Rose Croix, I proclaim Sir Knight admitted and constituted, now and **for** ever, a Knight of the Eagle and Pelican, Perfect Mason of Herodim, Knight of the Rose Croix, and I call such, and to render him aid and assistance in case of need,

M. W.—Join with me in saluting our new made Knight.

Together: battery וווווו. *M.W. strikes* ו. *All seated.*

You will now take your seat and listen to the Respectable Knight Orator.

HISTORY.

I have now to inform you, my brethren, that the Order of the Rose Croix is of the highest antiquity, and has a double origin assigned to it, the one historic and the other philosophic. It was founded by Ormus, who was a Serapian Priest at Memphis, and a friend of the Christian Apostles. Converted by St. Mark in the year 46, he reformed the doctrines and ceremonies of the Egyptians by the recognition of the law of the Apostles. His disciples united with the Essenes, who had founded Lodges or Schools of Solomonic science, and travelled from the East to propagate their secret doctrines in the West, where they instructed their pupils in the mysteries of religion and philosophy. The Society, thus became divided into two sects, or orders, known as conservators of the Mosaic secrets, and conservators of the Hermetic secrets, or the doctrines of the Egyptian Thoth.

The Rosicrucians of the twelfth century, were Hermetic philosophers, who derived from an anterior association which came from the East, with the mission of propagating the secret sciences in the West. Three of them founded in Britain a philosophical seminary, where they taught the sublime sciences. Of these some joined the Crusaders to fight in Palestine, side by side, with those valiant Maccabees, and became known as Knights of Palestine and Knights of the Rose Croix, forming themselves into armed associations for the

protection of pilgrims who visited the Holy City; there they cultivated our mysteries and entrusted them to Guarimont, Patriarch of Jerusalem, and Hugh de Payens in the year 1118.

In Germany, it is related that one Christian Rosy Cross was born in 1387, and making a voyage to the Holy Land he had at Damascus some conferences with wise Chaldeans from whom he learned the occult sciences; after which he perfected himself in the Lodges of Egypt, Lybia and Constantinople. Returning to Germany, he established an order, of which the substance descended to the Freemasons of Britain and Germany, by different channels.

The Rosicrucian branch of the Masonic tree consisted primarily of three classes; and promotion from one class to another was only accorded to merit. Candidates for the first class were required to possess a veritable knowledge and approved morality, and to have rendered services to humanity. The aim of the sublime institution was to place enlightened men under shelter from vulgar error during their philosophical studies, and to inspire them with strong desires for their moral perfection, for benevolence, love of labour, and the practice of all those virtues which give to man, delicate and generous sentiments and the love of humanity. The Neophyte was admitted to the second class when he possessed that happy disposition which warms the soul with enthusiasm; a true Knight in defence of the weak and oppressed, and comprehending what ardent philosophy which has produced those revered men, whose passage on earth was marked

by great benefits. The entry to the third class was accorded only to those few, who, to wisdom of spirit, added morality of heart, nobility of soul, constancy and firmness of character, which are virtues worthy of heaven and the love and admiration of the brethren.

The Mystic Cross attaches to the ancient Masonic worship, and formed a part of its symbolism, the knowledge of which was a part of the secret instruction. This sign or symbol is a natural one. The ancient Romans had ensigns, flags and crosses, gilded and beautified. When a man, in the hour of overwhelming distress, prays his Father to have mercy upon him, he extends his hands heavenwards and makes precisely the same figure. In Egypt, the illiterate gratitude of a superstitious people, while they adored the river on whose inundations the fertility of their provinces depended, could not fail of attaching notions of sanctity and holiness to the crosses which were erected on the banks of the Nile. It was held in the earliest ages, among the Egyptians, Arabians and Indians, as the signification of the life to come—of eternal life. To us it has become, as in the days of the Egyptians, the symbol of life to come—of eternity, and it will serve to remind all true Masons that they must always be ready to give even their lives for the perpetuation and triumph of truth. The Rose which you see on the cross, is the emblem of discretion. Discretion is a necessity, lest those who are opposed to our principles should shut up our temples and disperse our institution, as they have done in former times. The death of one of us would not serve our cause. Martyrdom is fruitless in

our days, and is not to be sought after. All we have do is to enlist good and honest men, so that an army of true and practical Masons shall array themselves against tyrants, impostors and fanatics, and prove to them that their days of successful opposition are gone forever, and their only choice is to relinquish their useless weapons and join us. Therefore we must not discuss our principles outside of our temples. We know human nature well enough to be satisfied that secrecy is in itself attraction, and is a means by which we make it impossible for our profane enemies to assail us with their sophistry; for we are always right when we answer them by saying "You speak of what you know not." To argue about Masonry, a man must be a Mason, and, once admitted, he must certainly be a bad man if he does not love it with all his heart.

But we must be particular in our admissions, especially in this degree. Hence, let us be prudent and act "Sub Rosa."

My Brother, in the name of this Chapter I sincerely congratulate you upon your admission to this exalted degree, which is termed the *Ne plus ultra* of Symbolical Masonry in some foreign systems, as for instance the French Rite. In your further advancement you will find a more mysterious significance attached to the cross, as also to the letters, which comprehend secrets of Rosicrucian science, and can only be made known in a Senate of Knight Hermetic Philosophers. In some Chapters, these words are interpreted, in a sectarian and erroneous spirit, by the words Jesus Nazarenus Rex Judæorum, but Masonry, my Brother, is universal and

not sectarian, and therefore the Antient and Primitive Rite assigns to these letters and symbols their primitive meaning. Believe me that I am sure your good conduct, zeal, virtue and discretion, will always render you more and more deserving of the honour which you have this day received, and we most heartily and sincerely wish that your life may long be preserved to enable you to continue a useful member of our Antient and Primitive Rite, and a faithful and devoted apostle of Truth, Science and Love.

MYSTIC POINT.

The room being silently prepared during the address. Most Wise, strikes יהוה. *All assemble round the altar.*

Ora.—*Anthem.*

"Behold how good and how pleasant it is for brethren to dwell together in unity! **It** is like the precious ointment upon the head, that ran down upon the beard; even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

M. W.—Let us now unite in admitting to the living circle of our hearts the Brother who has this day entered our ancient Order. Let us invite him, according to Oriental custom, to break bread and eat salt with us, pledging our fidelity and our friendship in this goblet of fraternal affection.

Let all eat of that bread and drink of that cup which contains the elements of that word which is at once

both the bond of our fraternal pledge and the eternal truth of nature's mysteries.

The Orator passes the bread and salt, and the M.W. breaks a piece of biscuit and dips in salt with the next Knight, who does the same with his next.

M. W.—Lift up your thoughts to Him who is the Creator of life, and partake of these His creatures with reverent and thankful hearts.

The Orator now passes the goblet to the M.W. and he passes the loving cup round in the same way, each Knight giving the Word to his next; and the mixture is consumed.

M. W.—Lift up your thoughts to Him who is the Preserver of life and partake of these His creatures with reverent and thankful hearts.

They all now form the "living circle" and admit the Neophyte thereto, and remain in that position whilst the M.W. congratulates as follows.—

M.W.—Sir Knights, we rejoice in having once again united in this feast of fraternal affection; let us treasure up the sacred doctrines of our Order in the safe repository of our hearts.

I now request the Respectable Knight Orator to remove the Word that it be not exposed to the eyes of the profane, but consumed according to ancient custom.

This is done, the Orator drops the ashes into the goblet saying,— All is consumed. All retire silently to their stalls.

M.W.—Lift up your thoughts to Him who in his own good time will recall the life he gave, and bow before Him with reverent and thankful hearts.

Ora.—Gloria in Excelsis Deo. In terra pax; hominibus bona voluntas.

M.W. strikes ٦. All seated

CLOSING.

M. W.—(*Strikes* יהוה. *All rise.*) Illustrious Knight Senior Warden, what is the hour?

S. W.—It is the hour when the blazing star has reappeared in all its splendour; when our implements of labour have been renewed; the light restored to our eyes, and the clouds of darkness dissipated; the cubic stone no longer sweats blood and water, and the lost word is found.

M. W.—What is the word among us?

S. W.—(*Gives it*). The sacred word of the Knights of the Rose Croix.

M. W.—How did you gain the knowledge of this?

S. W.—By the three theological virtues.

M. W.—What are they?

S. W.—Faith, Hope and Charity.

M. W.—By what further means may I know you to be a Rose Croix Mason?

S. W.—By my signs of Order, of Recognition, of Aid,[10] and of Herodim.

M. W.—Give them. (*Done.*) Have you a knowledge of the pelican?

S. W.—I have.

M. W.—What does it import?

S. W.—It is a symbol of our devotion to the Antient and Primitive Rite, and of perfect humility.

M. W.—What is signified by the pelican piercing its breast?

[10] [Given as initials in the printed script.]

S. W.—To nourish its young with its blood, thereby denoting that our charity should be dispersed to all people, in order to preserve them from sin and death.

M. W.—What is the aim of the Knights of the Rose Croix?

S. W.—To propagate our Antient and Primitive Rite, obey its laws, and render homage to Deity.

M. W.—It is our duty as men, but more particularly as Masons to do so. Let us assemble around the sacred altar of Masonry to render thanks to Him who gave us being.

All form a circle around the altar.

PRAYER.

Father of prayer and truth, our thoughts arise to the foot of Thy celestial throne. We thank Thee for having restored to us the life-giving "word," it has caused the light to shine in the midst of the darkness of our souls. We thank Thee, O Adonai, and beseech Thee to bless us, so that by the aid of Thy love we may become worthy of a place in Thy everlasting Chapter where sin and death are unknown. Amen! Amen! Amen!

All sing the following Ode—

Again 'round our altar assembled we join,
In singing a parting song—ere we resign,
The pleasures of social enjoyment and peace,
Where love unrestrained bids all discord cease.
Home, home—sweet, sweet home—
Each brother retires to visit his home;
Home, home—sweet, sweet home—
May ever dear brother find peace at his home.

All give the Signs. Battery, יייייי.

M. W.—Sir Knights, in the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, I declare this Chapter duly closed. Go in peace. and may the spirit of God watch over you.

CLOSING ODE.[11]

So mote it be, with us, when life shall end.
And from the East the Lord of Light shall bend,
And we, our six days' labour fully done,
Shall claim our wages at the Master's throne.

So mote it he with us: we are but weak;
Our days are few; our trials who can speak?
But sweet is our communion while we live,
And rich rewards the Master deigns to give.

Let us toil cheerfully, and die in hope;
The wall in wonderous grandeur riseth up;
They who come after, will the work complete,
And they, and we, receive the wages meet.
So mote it be.

The Knights depart orderly, two and two, led by the Most Wise.

N.B.—The ceremonials may be shortened by the omission of Odes and some of the Scripture readings; at the discretion of the Most Wise.

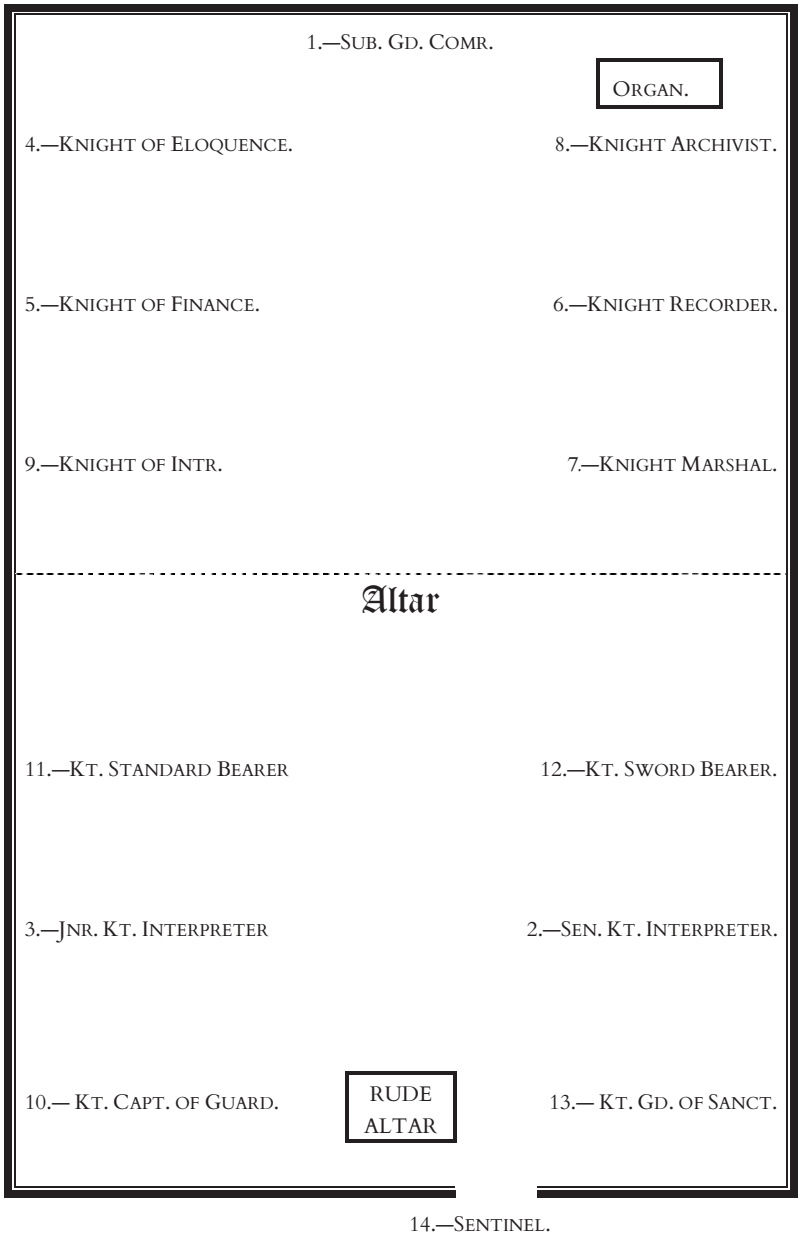
[11] [Could be sung to "Eventide" without much violence to the scansion.]

SERIES 2:
SENATE OF HERMETIC PHILOSOPHERS

CLASS IV–SENATE.

The officers of the Senate of Hermetic Philosophers, in both Senate and Areopagus degrees, are 14 *in number:*

- Sublime Grand Commander (S. G. C.)
- Senior Knight Interpreter (S. Kt.)
- Junior Knight Interpreter (J. Kt.)
- Knight of Eloquence, or Orator (Kt. of Elo.)
- Knight of Finance, or Treasurer (Kt. of Fin.)
- Knight Recorder, or Secretary (Kt. Rec.)
- Knight Marshal (Kt. M.)
- Knight Archivist (Kt. Arch.)
- Knight of Introduction (Kt. of Int.)
- Knight Captain of the Guard (C. of G.)
- Knight Standard Bearer (Std. Br.)
- Knight Sword Bearer (Swd. Br.)
- Knight Guardian of the Sanctuary (G. of Sanc.)
- Sentinel


1.—Sub. Gd. Comr.
Organ.
4.—Knight of Eloquence.
8.—Knight Archivist.
5.—Knight of Finance.
6.—Knight Recorder.
9.—Knight of Intr.
7.—Knight Marshal.
Altar
11.—Kt. Standard Bearer
12.—Kt. Sword Bearer.
3.—Jnr. Kt. Interpreter
2.—Sen. Kt. Interpreter.
10.— Kt. Capt. of Guard.
RUDE ALTAR
13.— Kt. Gd. of Sanct.
14.—Sentinel.

KNIGHT OF THE RED EAGLE.

First Degree of the Senate, and Twelfth Degree of Antient and Primitive Masonry.

DECORATIONS—*A black sash worn from the left shoulder to right hip; on it is an eagle in red and gold. Jewel, a red eagle. There is a black Chamber of Reflection in the west, with skulls and emblems of mortality; a table, stool, lamp, and writing materials; also, the three questions which the Neophyte must answer and sign. A white robed figure of Silence. A scroll upon which is inscribed* "HEAR, SEE, **AND BE SILENT!**" *At the west of the Chamber of Reflection there are curtains, behind which is a tomb, skull, bones, and winged hour glass. The Knights wear black robes and swords. Materials for fire. A goblet with a bitter draught at Orator's desk. An altar of three rough stones, on which is a vase of perfumes. Materials for noise. Path of pain.*

OPENING.

SUBLIME GRAND COMMANDER.—*Strikes* יהוה. *Officers rise.*

Most Learned Senior Knight Interpreter, the first duty of a Knight of the Red Eagle?

SENIOR KNIGHT.—Sublime Grand Commander, it is to assure ourselves that we are guarded against the indiscretions of the profane.

S.G.C.—Let it be done.

S. Kt.—Illustrious Knight Guardian of the Sanctuary, ascertain if we are guarded against the indiscretions of the profane?

Guardian of Sanctuary opens the door; ascertains from the Sentinel that the Senate is secure; then closes the door and addresses the Senior Knight Interpreter.

GUARDIAN OF SANCTUARY.—Most Learned Senior Knight Interpreter, the Senate is secure from t]e prying eyes of the profane; none can overhear our mysteries.

S. Kt.—Sublime Grand Commander, the Senate is secure.

S. G. C.—Ascertain if all present are Knights of the Red Eagle.

S. Kt.— *Strikes* ווו

Illustrious Knights in the South, to Order.

All in the South rise.

JUNIOR KNIGHT.—*Strikes* ווו.

Illustrious Knights in the North, to order.

All in the North rise.

S. Kt.—Illustrious Knight Marshal, you will perform your duty in Antient and Primitive form.

J. Kt.—Illustrious Knight of Introduction, you will perform your duty in Antient and Primitive form.

KNIGHT MARSHAL.—Illustrious Knights in the South, draw swords and give me the Sign, Token, Pass Word, and Word of Knights of the Red Eagle.

KNIGHT OF INTRODUCTION.—Illustrious Knights in the North, draw swords and give me the Sign, Token, Pass Word, and Word of Knights of the Red Eagle.

The Knights Marshal and Introduction take up the secrets to the Senior and Junior Knight at the Southwest and Northwest angles of the Senate.

S. Kt.—Sublime Grand Commander, the Senate is purified in the South.

J. Kt.—Sublime Grand Commander, the Senate is purified in the North.

S. G. C.—Most Learned Senior Knight Interpreter, are you a Knight of the Red Eagle?

S. Kt.—Sublime Grand Commander, I have renounced the profane world; have penetrated into the bosom of the earth, and the abode of death; and have been purified by water, fire, and air.

S. G. C.—To order, Illustrious Knights, observe the Orient and attend to giving the S. *12* Accordingly, in the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, I declare the labours of this Senate in activity, on the Twelfth Degree of Masonry, that of Knight of the Red Eagle; for the propogation of Wisdom, Science and Truth. Illustrious Knight of Eloquence, attend to the Altar and unfold the Sacred Book of Laws. Illustrious Knight Guardian of the Sanctuary, inform the Sentinel, and if there are any Visiting Knights, invite them to participate in our labours.

RECEPTION.

Neophyte is clothed as a Knight Rose Croix by the Knight of Introduction, and is conducted to the Chamber of Reflection, and the following questions are given him to answer (in writing) and sign.

"WHAT IS THE GREAT FIRST CAUSE?"

"WHAT DOES MAN OWE TO HIS GOD?"

"WHAT DOES HE OWE TO HIS FELLOW MAN?"

S. G. C.—Illustrious Knight Marshal, see if there is a Neophyte in the antechamber.

Kt. M.—Sublime Grand Commander, there is a Knight Rose Croix, desirous of receiving the degree of Knight of the Red Eagle.

S. G. C.—Illustrious Knight Marshal, you will proceed to the Neophyte; see that he conforms to the usual customs of Our Antient and Primitive Rite; and await my further orders.

Marshal retires to the chamber.

Illustrious Knight of Eloquence, you will now receive the oath of the Knight Proposer. Illustrious Knight . . . [12], you will advance to the altar of obligation.

O.B. Orator and Proposer advance to the altar.

In the presence of the brilliant lights of this Senate, I, A.B., swear on the sacred book of laws and on the glaive, symbol of honour, that I believe the Neophyte whom I present for initiation is worthy of that favour, and I will answer for him body for body. And so may T. S. A. O. T. U. be my help.

S. G. C.—In the name of T. S. A. O. T. U., and of the Antient and Primitive Rite of Masonry, this Senate receives your oath; go, Illustrious Knight, and may the God of Peace ever protect you.

The Marshal brings in the Neophyte's metals, jewels, &c., and the book with his answers.

Kt. M.—Sublime Grand Commander, I bring you the answers of the Neophyte.

Sublime Grand Commander reads the answers, and orders them to be preserved in the Archives.

S. G. C.—Illustrious Knight Marshal, to you is given the important mission of submitting the Neophyte to the necessary physical proofs of his fortitude and fidelity by leading him through the mystic journey, and to see him puified ere he can reach the Temple of Truth. Return to the Neophyte; draw him from the womb of earth, and the shades of night; and let him make the first mystic journey.

Kt. M.—(*Returns to Neophyte*)

[12] [Name or R.C. title of Can.]

Our Order has built its temple in the midst of the desert, so that the profane cannot reach it without being prepared by long travels; more than zeal is required to enter its sanctuary. In the first place, a strong will is necessary to find the way, and steady courage to follow to the end. Dost thou feel to have sufficient courage and constancy to support the trials which all have undergone who have preceded thee?

NEOPHYTE.[13]—I do; for I believe that among you are preserved many great virtues, and that the growth of ages has added to your store of learning.

Kt. M.—The road to learning is long and painful, and the life of men but short. Remember that what the heart conceives is seldom accomplished. Our aim is to be good, our desire to be humble. Wealth, honour, and power we leave to the worldling; pleasure and indolence to the vicious; while we press forward in pursuit of wisdom.

The Marshal calls his attention to the figure of Silence clothed in white robes, having two fingers of the right hand on the lips, and bearing a scroll on which is inscribed "Hear, See, and be Silent." He is hoodwinked and brought in. Music and ODE.

Free in thought, in action pure,
Firmly held in virtue's chain;
Ever may we rest secure,
Free from error, guilt, or stain.
By the water and the fire,
Cleansed from vile pollution's stain
Guarded by each fond desire,
Faithful may each Knight remain.

Under heaven's protecting care,
Firm, reliant and secure:

[13] [Prompted or briefed, presumably.]

Our holy mysteries we share,
Only with the wise and pure.

He is conducted to the Junior Knight at the southwest.

J. Kt.—*Strikes* ٦.

Who comes here?

Kt. of Int.—A Knight Rose Croix, who is desirous of receiving the degree of Knight of the Red Eagle.

J. Kt.—Has he fulfilled the formalities prescribed by the Statutes of our Antient and Venerated Rite?

Kt. of Int.—He has.

J. Kt.—(*to Neophyte*) Given up to profound meditation, with mournful objects before thee, thou must have reflected on the vanity of all things in this perishable world. The place in which thou wert shut up represents the womb of earth, whither all must return; fear not to enter therein, for in thy material form is enshrined the principle of immortality. Thou foundest there images of death; their aim is to remind man, that to enter amongst us, he must first become dead to vice; to the errors and prejudices of the vulgar; to be re-born to virtue; and that he should be always ready to sacrifice his life for his brethren. The darkness in which thou wert plunged, the metals of which thou wert so carefully deprived, are so many emblems which we desire to impress carefully upon your memory, and which will be further explained to you if you persist in being admitted amongst us. Dost thou still desire to go on? (*N. answers*).

Then kneel while we implore the blessing of Him who was, who is, and who will be when time shall be no more.

Neophyte kneels. Sublime Grand Commander strikes ווו. *All the Sir Knights rise.*

PRAYER.

O Thou Creator and Preserver of all, who dost create Light and make darkness, without whom nothing is strong, nothing is perfect, create in this, Thy servant, a clean heart, and renew a right spirit within him, the spirit of Thy most holy fear, that he may ever faithfully observe the obligations which are now, or shall hereafter be imposed upon him; defend him from the dangers that beset his pathway and bring him to the light and life of the great Lodge above, when he shall havepassed through the darkness of his earthly pilgrimage.—Amen.

All respond, "So mote it be." *Music plays. Sublime Grand Commander strikes* ו. *Neophyte rises; Sir Knights sit. Neophyte is led to the Senior Knight Interpreter at the southwest angle.*

S. Kt.—(*Strikes* ווו) Who comes here?

Kt. of Int.—A Knight Rose Croix, who is desirous of receiving the degree of Knight of the Red Eagle.

S. Kt.—Has be fulfilled the formalities prescribed by the Statutes of our Antient and Venerated Rite?

Kt. of Int.—He has.

S. Kt.—Dost thou persist in the desire of being initiated into our mysteries?

Neophyte answers—I do.

S. Kt.—Dost thou consent to quit the profane world, full of frivolity, and to fulfil the duties which shall be imposed on thee?

N. (*Prompted*).—I aspire to wisdom, and consent to all, to be initiated.

Music plays. Neophyte is led to tomb in the recess at the W. and caused to kneel, holding in his hands the emblems of mortality.

Senior Knight purifies candidate with water, the bandage is removed from his eyes.

S. Kt.—Consider once again the emblems of mortality which you see before you, and remember that you should always live in such a manner that you may meet death at any moment, without being tormented by remorse. The purification by water is of the highest antiquity; it is the origin of the hustral waters of the Greeks, and it teaches, that to be purified, man must rid himself of his evil inclinations.

This symbol (an hour glass), is the image of time, which flows with rapidity; always profit by the present time, and never delay when thou hast the means of doing good! Dost thou believe in the immortality of the soul? *Answer, affirmatively*.

Dost thou believe that the soul is an analogue or emanation from God? *Answer, affirmatively*.

Thou art right. God is truth. All that lives must have an affinity with truth. Is the feeling of right and justice born within us? *Answer, affirmatively.*

Thou art right; for that which the heart disapproves, which it regards as bad, cannot be good, and nothing which is bad can be completely in unison with our soul. Courage, my son, continue thy journey, and doubt not but that thou wilt reach the end of thy desires.

Music plays. He is again blind-folded and led on the third journey, through fire, to Junior Knight. Knight of Introduction knocks יהוה*; the same questions and answers are passed as before.*

J. Kt.—(*Strikes* יהוה) Who comes here?

Kt. of Int.—A Knight Rose Croix who is desirous of receiving the Degree of Knight of the Red Eagle.

J. Kt.—Has he fuffilled the formalities prescribed by the Statutes of our Antient and Venerated Rite?

Kt. of Int.—He has.

J. Kt.—May the flames by which you have been environed awaken in your soul the feelings of gratitude and veneration which you owe to the Supreme Being, for the wrath of God consumeth only the wicked and impenitent man. May they enkindle in your heart love of virtue and of your fellow creatures. May you always preserve in your mind that sublime moral, common to all nations, "Do unto others as you would they should do unto you."

Music plays. Neophyte is led on fourth journey to Orator; Knight of Introduction strikes יהוה, *and he and Orator pass the same questions and answers as at the north-west.*

KNIGHT OF ELOQUENCE.—(*Strikes* יהוה)

Who comes here?

Kt. of Int.—A Knight Rose Croix who is desirous of receiving the Degree of Knight of the Red Eagle.

Kt. of Elo.—Has he complied with the formalities prescribed by our Antient and Venerated Rite?

Kt. of Int.—He has.

Kt. of Elo.—This institution has for its foundation the laws of nature. It unites the two characteristics which bring mortals near to the Divinity, —the culture of Truth and Benevolence. The idea which the profane world has formed of us is false. They have represented us as being united by vague and ridiculous motives. You cannot have thought that the link which for so many ages has united the wisest men among all nations, and in all conditions was so. They call us enemies to society, and yet you will find amongst us the most

ardent friends and firmest supporters of the institutions of our country. They paint us as a society without religious principles, while religious morality is the foundation of our Order. And if we admit amongst us honest men of every creed, it is because it does not belong to us to scrutinise the consciences of others, and that we think that the incense of virtue is acceptable to God, howsoever it may be offered to him. The tolerance which we proclaim is not the result of atheism or impiety, but of philosophical charity. They have represented us as a society of gourmands; we will make you acquainted with the draught that serves for our repast. (*Presents cup to candidate.*) This cup is emblematic; the bitterness of the draught is symbolic of the repugnance we feel in confessing our faults, and the difficulty of casting off bad habits, when once contracted. Follow with courage the path of virtue, and be not deterred by the obstacles which your passions may place before you. Do you consent to continue your route? *Answer.*

Since the Neophyte persists in his resolution, you will lead him on his last journey, in order that he may achieve his purification. You will then leave him alone, to the protection of the All-Powerful, that his will may be accomplished.

Loud and discordant music is played. Neophyte is led on fifth journey, amidst noise, and over rough roads. At length the noise is succeeded by a profound calm; they stop at an Altar composed of three Rough Stones, on which is a Vase of Perfume; Marshal then addresses him.

Kt. M.—The noise and tumult you have heard depicts the embarassments which man encounters from ripe

age to the end of his career. Let us now rest at this ancient altar; it is formed of three rough unhewn stones. Such altars have ever been the object of particular devotion. A stone sprinkled with a little oil was the first altar that was elevated among our forefathers, to the glory of T.S.A.O.T.U. This vase contains Perfume. (*Places it to Neophyte's nostrils.*)

The allegory of the rough stone is one of primeval ages. It speaks of the antiquity of the world, and very appropriately typifies the soul, which is susceptible of good or evil impressions. This perfume is the symbol of our vows, which should ascend toward T.S.A.O.T.U., above the discord of human passions. I will now leave you to yourself: when you have rested, if you have the courage, arise and pursue your route alone; and may T.S.A. conduct you where you must arrive to receive the Light.

CAPTAIN OF GUARD.—(*Addressing Neophyte*)

Whither are you going?

NEOPHYTE.—(*Prompted by Marshal*)

In search of Light and Truth.

C. of G.—Dost thou know that to enter our Order it is necessary to be bound by a terrible oath, which we require of you as a guarantee of discretion? This oath neither affects the obedience thou owest to the laws of thy country, thy religious belief, nor thy honour. Its principal points are, 1st, absolute silence on all thou shalt hear, see, and learn amongst us; 2nd, the obligation to practice the virtues which emanate from the Deity; to combat those passions which dishonour and degrade man; to succour thy brethren, though it

should cost thee thy fortune and thy life; to be faithful to thy God; and to set an example of obedience to the laws of thy country; and lastly, to conform to and obey the general statutes of the Antient and Primitive Rite of Masonry and the bye-laws of this Senate. Dost thou consent? *Answer*.

Since thou dost, I will demand for thee the favour of being admitted into the Temple; but reflect beforehand, for once thou enterest there is no return.

Gives him a mallet and directs him to strike יהוה *on stone. Candidate does so.*

J. Kt.—Sublime Grand Commander, some one knocks at the gate of the Temple.

S. G. C.—Illustrious Knight Marshal see who disturbs our mysteries.

Kt. M.—It is a Knight Rose Croix who is desirous of receiving the Degree of Knight of the Red Eagle.

S. G. C.—How has he reached the Peristyle of our Senate; inaccessible to the profane?

Kt. M.—Sublime Grand Commander, he has renounced the world; penetrated into the bosom of the earth, and the abode of death; passed over the paths of life; and having been purified by earth, water, fire and air, he has come forth free from the bonds of prejudice and the stains of vice.

S. G. C.—(*Strikes* יהוה. *All rise.*)

To order Illustrious Knights.

Let the triangle be formed. (*Done. Music.)*

Let the Neophyte enter.

Neophyte's hoodwink is taken off, and he is brought to the base of the Triangle.

My brother, the trials through which you have passed were ordained to test your patience and perseverance. In ancient times the knowledge of the Most High was not revealed without due preparation. The initiation of the Aspirant was preceded by four purifications, as well as by signal proofs of morality, prudence and zeal, and thus prepared, he became a fit candidate.

I must inform you that the ftrst principle of a Knight Mason is to believe in, and to adore God; his study is to distinguish the sacred from the profane, the light from the darkness. Is such your conviction?

Answer, affirmatively.

That belief does honour to your heart and reason; and is the groundwork of true philosophy. Will you promise to be a true Knight Mason; to be benevolent, and to strictly obey the moral law? *Answers.*

To avoid intemperance and excess? *Answers.*

To be circumspect in your manners and your conduct, affable towards your fellow man; to cultivate the virtues and to propogate science and the true Light? *Answers.*

Are there any of you, Illustrious Knights, opposed to the reception of the Neophyte? This silence proves to you the interest which you have inspired in the Chapter.

The purifications through which you have now passed are all you have to undergo. May all your actions henceforth be directed by that maxim of Divine Wisdom, "Do unto others as you would they should do unto you."

Illustrious Knight of Introduction, lead the Neophyte to the altar.

Dost thou consent to take an Obligation; the principle points of which were made known to you before entering. *Answers affirmatively*.

Neophyte kneels and with his right hand on his left breast, and his left hand on the Glaive, takes the following Obligation:

To the glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A. B., promise in presence of T.S.A.O.T.U. and the brilliant Lights of this Senate, on the Sacred Book of Laws, on the Glaive, Symbol of Honour, and on the Myrtle, Emblem of Initiation, fidelity to the Antient and Primitive Rite of Masonry, and obedience to its sacred laws. I promise to respect and cause to be respected, so far as in me the power lies, all decrees emanating from the Sovereign Sanctuary, in and for Great Britain and Ireland. I promise that I will not take the least step, with good or bad intent, for gain, interest or honour, to communicate to any person or persons, in the world, not legally entitled to receive them, any secret or secrets, ceremony or ceremonies, appertaining to this Degree or any other Degree, which I may receive in any Chapter, Senate, or other bodies emanating from the Sovereign Sanctuary. I promise love and devotion to all my brothers; that I will do all I can to advance their interests ; look upon their enemies as mine; their friends as mine; and always

warn them of injury, should I know of the same towards them. I promise to obey all summonses sent to me from this Senate, if within my power. To all these I do most solemnly swear under no less penalty than that of having my breast laid open to my heart with my own Glaive, should I wilfully violate this, my solemn obligation. And may the Great Adonai be my help!

S. G. C.—In token of this obligation being voluntary, salute the Sacred Book of Laws. *He does so.*

Illustrious Knight Marshal, invest the new made Knight with the insignia of this Degree. (*Done.*)

I will now make known to you the Sign, Token and Pass Word.

The Sign is [...], and this the Token by which Knights of the Red Eagle make themselves known to each other. The Pass Word is [...] The S.W. [...]

Illustrious Knight Captain of the Guard, make the usual proclamation.

C. of G.—(*draws his sword, stands in front of Neophyte, gives him the acolade*) To the glory of the Sublime Architect of the Universe; in the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

Arise, Knight of the Antient order of the Red Eagle, which I now proclaim you, and I call upon all present to recognise you in your quality as such, and to render you aid and protection in case of need.

S. G. C.—Join me, Illustrious Knights, in saluting our new made Knight. (*Together: battery* יהוה. *S. G. C. strikes* ו.

All sit.) Illustrious Knight Marshal, conduct to the Orient our new Knight. (*Done.*)

I will now explain to you the meaning of the Insignia, Sign, Token and Words of this Degree.

Your Black Scarf, on which is embroidered a Double-headed Eagle, is indicative of the aspirations of Truth, to emerge from the darkness of ignorance. It is also an emblem of the bold spirit of enquiry which looks steadily at the truth, as the eagle contemplates the sun with fixed eye. Your Sign alludes. to the Glaive of Honour, that virtue being the highest attribute of a true Knight Mason.

The Token alludes to the five senses with which man is endowed, as is the body with the five natural or outward senses. They are the feelings of humanity or Human sense; the feeling of goolness and honesty, or the Moral sense; the feeling of truth and justice, or the Intellectual sense; the feeling of the beautiful and sublime, or the Æsthetic sense; the feeling of the divine and holy, or the Religious sense. The material senses you have proved to be in full possession of, in the five mystic journeys.

Three of them are most essential to Masons; first, Sight, that he may see the sign; second, Hearing, that lie may be able to hear the Word; third, Feeling, without which we cannot distinguish the Grip.

Your Pass Word signifies Celestial Day, emblematic of that everlasting day of celestial happiness which a steady adherence to the divine tenets of our institution will insure our immortal souls, when our material parts shall have been consigned to earth.

The S.W., is the name of the Tomb you saw in your second journey in this Degree; it represents a Tomb in the deserts of Lybia, where the Knights of the first Crusade sought aid and counsel from the Coptic priests, who had carefully preserved the Masonry practised by Solomon of Israel and his contemporaries.

You were deprived of your jewels and metals to impress upon your mind that to be a true Knight Mason, you must renounce the vice of luxury which only imposes upon time vulgar, and that the virtuous Mason discards both pride and vanity.

In exchange for thy admission into our Senate, thou hast given up a part of thy natural liberty. Accomplish strictly the new obligations which are imposed upon thee. The general Statutes govern our Antient and Venerated Rite. The Bye-Laws regulate this Senate. Conform thyself to the one and to the other. Thou wouldst be a bad member if thou didst not acknowledge the subordination necessary in all society, and ours would have to exclude thee from its bosom. There is above all one point to which thou hast, in the face of God, promised the most scrupulous observance. It is the most rigorous secrecy with regard to our Signs, Tokens, Words, and the forms of our association. Free in pronouncing the solemn obligation, under the faith of which we have admitted thee, from this day forth thou canst not break it. The Eternal whom thou hast evoked as a witness, has ratified it. Beware of the punishment attached to perjury. Thou wouldst not escape the tortures of thy heart, and thou wouldst lose the esteem and confidence of a numerous society,

which, in casting thee forth, would declare thee without faith and without honour.

DISCOURSE.

The dogma of the Antient and Primitive Rite of Masonry has but one thought,—to do Good; but one Banner,—that of Humanity; but one Crown,—it is for Virtue. Its origin is lost in the night of time. The most judicious historians assign as the birthplace of its philosophy, the Plains of Tartary, and trace it to our day through the sagesof India, Persia, Babylon, Ethiopia and Egypt.

In an immeasurable antiquity, according to Indian monuments, Sages sought the light on the banks of the Ganges, and in the countries of lower India. Like us, they worshipped Truth and propagated it unostentatiously. Their doctrines were simple and devoid of superstition. They adored an Eternal God, Creator of the world, who preserves its existence and causes destruction to give birth to reproduction.

This simple Theology spread throughout Egypt, India and Persia. It was cultivated by the Magi. It changed, as everything changes in t]me world, and was reduced to its primitive simplicity by a second Zoroaster. Its faithful disciples still exist in Ethiopia as well as in India, among nations not now classed in the ranks of civilisation. Its votaries assembled in the Isle of Meroe, and gave freedom and happiness to the nations which tbey governed. These benefactors of the human race deemed it impossible to present the true light to rude and uncultivated minds. They veiled under emblems which

the multitude construed literally, the Truth, which had her devotees in the Temples of Sais, Thebes, Memphis and Heliopolis. Thus, as in China, Greece, and ancient Rome, as also among enlightened people of the modern world, there were two religions in Egypt; that of the multitude, which mostly addresses itself to objects of the external world, and that of the enlightened, who, disregarding such objects, or viewing them only as important in an allegorical sense of sublime significance, and covering great moral truths, or great features of nature. Each city of Egypt had its peculiar symbols. Memphis, the eloquent, assumed for herself the "Raven." Thebes, which elevated its thoughts to heaven, decorated her banner with the "Eagle with the eye of Fire." Canopus choses the "Incense Vase," emblamatic of Divine worship. The Sphynx, couching at the gates of the Temple, denoted the Sages that watched over Egypt. These Sages, educated in the solemn mysteries of Heliopolis, Memphis and Thebes, were the conservators of the Divine Fire. The Sacred Fire of Masonry glowed a thousand years, and no effectual attempt was made to extinguish or weaken it.

On the banks of the Nile, whilst the august guardians of the Traditions veiled them from contemporary eyes, and communicated them only to the few whom they deemed worthy of initiation, other adepts in the interior of Africa, assembling barbarous nations, polished their manners, propogated knowledge, and, in short, instituted our secret mysteries among the burning sands of Nubia and Ethiopia. Meroe, on one hand, gave light to her Gymnosophists on the banks of the Ganges and

the Indies. Zoroaster founded the Magian School in Persia and Media, and his followers conquered Scythic and Semitic Babylon. Orpheus established the mysteries of Samothrace, which were consecrated to the Cabiri, and spread among many nations. Triptolemus gave laws to Greece, and laid down the principles of agricultural knowledge, and founded the Temple of Eleusis. Abanis carried the light into the North. The mysteries of Memphis were introduced everywhere, even among the frozen plains of Scythia.

In the early ages of mankind, all branches of science, and especially the architectural, were entrusted entirely to the Priests, or to such as they might admit by initiation; but religion, as explained by the mysteries, was the grand object,—science a subsidiary one. Such certainly was the case in the Egyptian mysteries, and as those of Eleusis were brought to Greece from Egypt shortly before the departure of the Israelites, there is no reason to suppose that they were founded on different principles.

But after a period of four hundred years, during which Greece had advanced much in civilisation, some of the initiated attached themselves more to one branch than another; while some devoted themselves to religion, others followed up more closely the paths of science; and about the year 1060 B.C., a portion emigrated to Asia Minor, and gave that country the name of Ionia. Here the Rites received the name of Dionysian Mystcries, from a representation of the death and revival of Bacchus or Dionysos, and were no longer practised chiefly for inculcating religion, but as a necessary initiation or purification of the mind, before the candidate could be admitted to the privileges of an Architect ;—for building

was so peculiarly the object of this association, that its members were in after time known as the Dionysian Artificers. One of their chief cities was Byblos, the Gebal, or Gabbel of the sacred volume, and the Hebrew word Gibblim, translated (1 Kings v. 18) stone-squares, is in another place (Ezekiel xxviii. 9) rendered, ancients of Gebal, which means the inhabitants of, or workmen from, Gebal, and indicates with sufficient precision that the artists sent by Hiram, King of Tyre, to Jerusalem, were a party of these famed artificers.

After the ceremonies of initiation, the candidate was led to the Presiding Priest, and instructed in the mystic science of the institution. Theology, Morals, Philosophy, and Politics being embraced in these instructions. He was baptised, and, as in the Christian Church, received a new name. This was engraved together with a mystic token or sign, upon a small white stone, which thus prepared was presented to the initiated. He preserved it as a sacred talisman, and carried it with him wherever he went, as a means of recognition, it being efficacious to procure him relief from distress and security from danger. It was at the same time the emblem of victory over fear, darkness and error, and the means of enjoyment and peace.

St. John, of the Apocalypse, was an initiate of the Cabiri, and alluded to the mystic stone just noticed, when he says, "To him that overcometh will I give to eat of the hidden manna, and will give him a White Stone, and in the stone a new name written, which no man knoweth, saving him that receiveth it." (Rev. ii. 17.) The Apostle means to say, as the initiate in the Cabirian mysteries, who, with a brave heart and an unfaltering step, passes

boldly through the terrible ordeal appointed to try his patience, receives a White Stone with a new name and a mysterious inscription upon it, which is a powerful resource against misfortune and gives him immunity from danger; so shall be given to time man who overcometh his passions and triumphs over vice, security from sin and misery. It will raise him to a divine companionship in celestial fraternity, and to a full participation hereafter in the mysterious enjoyments of the Secret Pavilion above. These Rites were spread through all the cities in Syria, and Hiram, King of Tyre, was a High Priest of these mysteries.

This Institution existed in Judea in the time of Christ, and it is a notable fact that while he denounced in the severest terms the Pharisees and Saducees, he did not say a word against the Essenes, the faithful depositaries of the ancient Cabirian Rite. That he was familiar with this Rite is certain, for it cannot be supposed that a mind like his could pass over without due consideration a society like theirs, admired for amiability and gentleness of manners, and dignified with so many virtues. Besides the moral sentiments, the social maxims, the idea of liberty, fraternity and equality, which distinguished the Order, differ in no respect from the teachings of Christians regarding the same things.

Though the Lodges in Judea were chiefly composed of Jews, yet they admitted into their Order men of every religion and every rank of life, and like the priests of Egypt, the Magi of Persia, the Gymnosophists of India, they united the study of Moral with that of Natural Philosophy. Although patronised by the great, and respected by all men for the correctness of their conduct

and the innocence of their lives, they were persecuted by the Romans until the abolition of their Rite, about the middle of the fifth century.

After the building of the Temple at Jerusalem, Freemasonry was preserved as the result of Roman laws and institutions under the incorporation of Numa Pomnpihius, 728 years before the common era, and maintained its Rites, especially in Britain, until its amalgamation with the Hermetic Societies of recent times, who thus employed Masonry as subsidiary to their own development.

The real secret of Masonic principles is preserved in our Venerated Ark. A part of it is in the Grand Lodges of London, Edinburgh, and also in the Convent of Maronites, on Mount Lebanon. It has come down on the stream of time, pure and unchanged as it was, when, from the Temples of Thebes and Eleusis, it excited the veneration of the world.

Whilst the ordinary man is content with the appearance of mystery, and is satisfied with pronouncing some words of which he knows not the meaning, the Masonic philosopher roams through antiquity, and ascends to primary causes in the study of our institution. Whatever success may crown his toil, if the lamp of study has guided him through the labyrinth of ancient mystery, still eager to learn, he will knock at the gate of our Temples. It is among the successors of the Sages of Memphis that he will come to seek that which he thirsts for.

CLOSING SAME AS OPENING.

KNIGHT OF THE TEMPLE.

13th Degree.

DECORATION.—*A red sash, with a square, compass, and the letter* "G" *on a delta, which forms the jewel.*

OPENING.

SUBLIME GRAND COMMANDER.—(*Strikes* ווו.)

Most Learned Senior Knight Interpreter, the first duty of a Knight of the Temple?

SENIOR KNIGHT.—Sublime Grand Commander, it is to assure ourselves that we are guarded against the indiscretions of the profane.

S. G. C.—Let it be done.

S. Kt.—Illustrious Knight Guardian of the Sanctuary, ascertain if we are guarded against the indiscretions of the profane.

GUARDIAN OF SANCTUARY.—

Opens door, ascertains from the Sentinel that the Senate is secure, closes door.

Most Learned Senior Knight Interpreter, the Senate is secure.

S. Kt.—Sublime Grand Commander, the Senate is secure.

S. G. C.—Ascertain if all present are Knights of the Temple.

S. Kt.—(*Strikes* ווו.) Illustrious Knights in the South, to Order. (*All in the South rise.*)

JUNIOR KNIGHT.—(*Strikes* ווו.) Illustrious Knights in the North, to Order. (*All in the North rise.*)

S. Kt.—Illustrious Knight Marshal, give me the Sign, Token and Word of a Knight of the Temple. (*Done.*)

Illustrious Knight Marshal, you will receive it from the Illustrious Knights in the South Valley, and communicate it to the Sublime Grand Commander.

J. Kt.—Illustrious Knight of Introduction, you will receive it from the Illustrious Knights in the North Valley, and communicate it to the Sublime Grand Commander. (*Done.*)

S. G. C.—The word is received in the Orient, in Antient and Primitive form. (*Strikes* ווו.)

To Order, Illustrious Knights, observe the Orient, and attend to giving the S. *13*. Accordingly, in the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, I declare the labours of this Senate in activity on the Thirteenth Degree of Masonry, Knight of the Temple, for the propagation of Wisdom, Science and Truth. Illustrious Knight of Eloquence, attend at the Altar and unfold the Sacred Book of Laws. Illustrious Knight Guardian of the Sanctuary, inform the Sentinel, and if there are any Visiting Knights, invite them to participate in our labours.

RECEPTION.

The Neophyte is prepared as a Knight of the Red Eagle by the Knight of Introduction, blindfolded, and led in silence three times around the Senate to the West, faces the East and is received on the Square and Compass by the Knight Marshal.

KNIGHT MARSHAL.—Illustrious Knight of the Red Eagle, you are received into this Senate upon four points of Geometry, formed by the Square and Compasses with the G in the centre, because the Compasses are the

principal instruments belonging to a Knight of the Temple, and the two points elevated above the Square denote that you have already arrived at the summit of Operative Masonry, whilst the letter G signifies a Mason who is master of his profession, and indicates that you are now entering upon Moral or Spiritual Geometry.

Neophyte is questioned on geometry from the Lectures.

S. G. C.—Illustrious Knight, though you have passed regularly through the Symbolic Degrees of the Lodge, and have been elevated to the Sublime Degree of Rose Croix, you have yet much to learn of the mysteries of our Antient and Primitive Rite. The universe is a masterpiece of geometrical design and construction in its vast regularity and its marvellous equilibrium. The apparent disorders that it presents are but the operation of fixed laws, acting in harmony with each other, and with the constitution of all things, animate and inanimate. The enthusiasm, and the disregard of fleeting and perishing things, which this science inspires, may, however, be carried to excess, and it is necessary to summon the influence of calculation and of prudence, lest we overleap the boundary of reason.

There is another Geometry besides that which relates to lines and angles. It is an Intellectual Geometry,—the first of sciences, for it was necessary to study it, to enter the schools of Plato and Socrates. It sees God behind the Circle and the Triangle. This science, by associating Man with Divinity, and exploring the qualities of the Divine greatness and perfection, causes us to think and act virtuously. It was

called by Plato "the Science of the Gods," and by Pythagoras, "Divine Geometry." It is a guide leading as to virtue by the most subime paths. Brother, do you wish to be instructed in our sublime secrets? (*Answer.*) Then you will advance to the Altar of Masonry. Illustrious Knight Marshal, you will instruct the Neophyte how to approach the Sacred Altar of our common faith.

The Knight Marshal leads the Neophyte to the Altar, and causes him to kneel, with both hands on the Book of Laws, Glaive and Myrtle, forming a triangle with his two thumbsand two first fingers. S.G.C. strikes ווו. *All rise.*

To the glory of the SublimeArchiteot of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A.B., in thepresence of the Sublime Architect of the Universe, and of this august Senate, on the sacred Book of Laws, the Sword, symbol of honour, and the Myrtle, emblem of initiation, do promise to keep sacredly secret all the forms of initiation of this Degree; also of any degrees which may hereafter be communicated or confided to me, from any person in the world, except it be within the body of a just and lawful Senate, or to a known brother of the Rite. And may the great Adonai be my help to keep faithfully this my solemn obligation.

S. G. C.—Salute the sacred Book of Laws with your lips seven times, thereby proving that your oath is voluntary. (*Done.*)

I now invest you with this sash; its colour, red, will remind you rather to shed your blood than to reveal the mysteries of the Degree.

The Sign is [...], the Token is [...].

The Password is [...], the Sacred Word is [...].

The Illustrious Knights will form a circle round the Neophyte. (*Done.*)

You are placed in the centre, to represent a point within a circle; for, as a point is the smallest portion of geometrical matter, and the circle the largest of any within the plane of its surface, you are thus placed to represent one of the smallest particles of created matter; and the circle represents the Deity, whose centre is everywhere, and circumference nowhere, and from whom all things proceed.

Illustrious Knight Captain of the Guard, you will make the usual Proclamation.

C. of. G.—(*Gives the Accolade*) To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

Arise, Knight of the Temple, which I now proclaim you, and I call upon all present to recognise you, in your quality, as such, and to render you aid and assistance in case of need.

S. G. C.—Join me, illustrious Knights in saluting our new made Knight. (*Together: all give the Battery* וווווו.)

You will now make yourself known to the Illustrious Junior and Senior Knights Interpreter in the N.W. and

S.W. angles of the Senate, as a Knight of this Degree, and then return to the Orient for instruction from the Illustrious Knight of Eloquence.

The Knight Marshal conducts Neophyte to the Junior and Senior Knights for examination, and then to the Orient. The following questions are put by the Orator and answered by the Marshal.

Q.—Illustrious Knight Marshal, what is the meaning of the symbolic point?

A.—A symbolic point is an effective disposition, in inaction; it is an inclination to the several duties of man, and is the beginning of every active duty. It is also the beginning of every advantage, pleasure, profit or happiness that flows from the observance or performance of such a duty.

Q.—What is the meaning of a symbolic right line?

A.—A symbolic right line is a duty persisted in with constancy, or any uninterrupted advantage, pleasure, profit, or happiness. That which hath no dependence on any other thing, to make it perfect in itself, is a symbolic right line. Every divine command is a right line, as is also the sincerity with which such a command ought to be performed.

Q.—What is the meaning of a symbolic right angle?

A.—The perfect sincerity of one right line to another is as the line of that angle, the line of duty being radius; an acute angle is imperfect sincerity; an obtuse angle is injustice. Join sincerity perfectly to any duty, and it forms justice, and is equal to an angle of 90 degrees.

Q.—What is the meaning of a symbolic perpendicular?

A.—In a geometrical sense, it is that which is upright and erect, leaning neither one way nor another. In a symbolic sense, it conveys the signification of justice,

fortitude, prudence and temperance; justice, which leans to no side but that of truth; fortitude, that yields to no adverse attack; prudence, that ever pursues the straight path of integrity; and temperance, that swerves not for appetite or passion.

Q.—What is the meaning of a symbolic solid?

A.—A solid has length, breadth, and thickness, and is generated by the flowing of a superficies. A symbolic solid, then, is the whole system of divine laws as existing in practice. If every duty in practice and perfection is a superficies, it will follow that when they are all laid on one another there will be formed a solid, and this solid will be a rectangular triangular pyramid, whose altitude and the length and breadth of its base are all equal.

DISCOURSE.

Among the mathematical sciences, Geometry is the one which has the most special reference to Architecture, and we can therefore understand that the whole art of Freemasonry—the whole being of the Order—is comprehended in it. Freemasons, therefore, ought to make themselves intimately acquainted with Geometry, whilst the members of a Senate of Hermetic Philosophers should study our Moral Geometry to be able to deduce all their actions from Geometrical principles, and to purify by it the Temple of the body.

Freemasonry is a science which requires both time and experience, and more time than many brethren can devote to it; the only time in fact they can devote to it being during their hours of recreation. Therefore it is

good that it is communicated by degrees, according to the regulations of the Order, or the candidate's power of comprehension.

As in Geometry, so in Masonry, there is no royal road to perfection; a knowledge of its science can only be acquired by long and diligent study. To the candidate who rapidly passes through the degrees, Masonry is as incomprehensible as was the veiled statute of Isis, and he becomes either a useless drone in our hive, or retires in disgust from all participation in our labours. But the candidate, who, by slow and painful steps, proceeds though each apartment of our Mystic Temple, from its porch to its Sanctuary, pausing in his progress to admire the beauties and study the uses of each, learning as he advances, line upon line and precept upon precept, is struck with so much admiration of the institution, so much love of its principles, so much appreciation of its design—as a conservator of Divine truth, and an agent of human civilization—that he is inclined at last, on beholding the whole beauty of the finished building, to exclaim, as did the wondering Queen of Sheba,—"A most excellent
Master must have done all this!"

The vast and stupendous planetary system, the work of T.S.A.O.T.U., is a masterpiece of the utmost sublimity, by reason of the regularity of the vast whole, which sustains passing accidents without apparent disorder, and still more so by reason of the marvellous equilibrium which runs through all parts, great and small, animate and inanimate. The proceedings of the Science of Geometry are of rigorous exactitude, and conducted

with mathematical certainty, and therefore a type of that intellectual Geometry, upon which a man of well organised thought, who reasons with justice, founds a plan of conduct by exact and certain theories; he takes this intellectual Geometry for the rule of all his actions, for his own good and that of others in the accomplishment of his different duties with punctuality, order, and harmony, such as the great Creator has imprinted upon the great world, of which man is a miniature copy.

CLOSING SAME AS OPENING.

KNIGHT OF THE TABERNACLE.

14th Degree.

DECORATIONS.—*The sash is red; the jewel, a key. The Senate is divided into two apartments, representing the outer and inner courts of the Tabernacle of Moses. The hangings of the Outer Court are black, those of the Inner are red, purple, blue and white. The Inner Court is lighted by a Candlestick of seven branches having seven lights in each. In the east is a radiated glory with the Ineffable Name in the centre; on the right and left of it is a transparency of the Sun and Moon, and before these the altar of sacrifice, and the altar of incense. The Grand Commander represents Aaron; the Senior Knight, Eleazar; the Junior Knight, Ithamar; the Orator, Moses; the Marshal, Joshua; the Knight of Introduction, Bezaleel, the son of Uri; the Captain of Guard, Aholiab, the son of Ahishamac. Each of the twelve principal Officers has charge of one of the banners of the twelve tribes, commencing with Judah, in charge of the Senior Knight.*

OPENING.

SUBLIME GRAND COMMANDER.—*Strikes* יהוה.

Brother Joshua, before we open this Council of the Hierarchy, see that we are in security?

KNIGHT MARSHAL.—(*Ascertains and reports.*)

Most Excellent Brother Aaron, we are.

S. G. C.—Brother Moses, what is your duty?

KNIGHT OF ELOQUENCE.—To expound the law, and see that it is obeyed.

S. G. C.—Receive the password of this degree and communicate it to me. (*Done.*)

Most Learned Senior Knight Interpreter, what is the meaning of your password?

SENIOR KNIGHT.—Light and perfection.

S. G. C.—Are you a Knight of the Tabernacle?

S. Kt.—I know the ornaments.

S. G. C.—What are those ornaments?

S. Kt.—The Brazen Sea, the Ark of Alliance, the Cherubim, the table of Shew-bread, the Altar of burnt offerings, and the Candlestick of seven branches.

S. G. C.—How were you received?

S. Kt.—In darkness, which alludes to the darkness of the Jewish nation prior to the delivery of the tables of stone by the Almighty to Moses.

S. G. C.—Give me the Sign. (*Done.*)

To what does it refer?

S. Kt.—To that grand period of time when the Almighty condescended to converse with Moses, at the foot of Mount Horeb, and gave him his commission to go before Pharaoh, and demand the liberation of the Israelites.

S. G. C.—(*Strikes* ווו.)

To order, Illustrious Knights, observe the Orient, and attend to giving the S. *14*. Accordingly, in the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, I declare the labours of this Senate in activity on the fourteenth degree of Masonry, Knight of the Tabernacle, for the propagation of wisdom, science, and truth. Illustrious Knight of Eloquence, attend at the Altar and unfold the Sacred Book of Laws. Illustrious Knight Guardian of the Sanctuary, inform the Sentinel, and if there be any visiting Sir Knights, invite them to participate in our labours.

RECEPTION.

During reception the Orator takes charge of the Senate and presides in the East of the first apartment. The Knights each wear a

black cloak. Neophyte is clothed as a Knight of the Temple, by the Knight of Introduction, who strikes יהוה, *on the inner door.*

CAPTAIN OF GUARD (Aholiah.)—Illustrious Knight of Eloquence, there is an alarm at the Outer Court of the Tabernacle.

KNIGHT OF ELOQUENCE (Moses.)—See the cause.

KNIGHT MARSHAL.—(*Opens the door.*)

Who comes here?

KNIGHT OF INTRODUCTION (Bezaleel.)—A Knight of the Temple, full of strength and courage, is desirous of receiving the degree of Knight of the Tabernacle.

KNIGHT MARSHAL (Joshua.)—Enter the Outer Court.

Music. Knight of Introduction brings Neophyte in and places him in the West.

Kt. of Elo.—Illustrious Knight Marshal, has this Neophyte faithfully fulfilled the obligations of the preceding degrees?

Kt. M.—He has.

Kt. of Elo.—Has he proved himself worthy of the high distinction which he now seeks?

Kt. M.—He has.

Kt. of Elo.—illustrious Knight, it remains for you to behold the brilliant light which is submitted only to the view of those who have been well tried. The most solemn and religious duties of mankind, in all ages and in all countries, have been appropriated to the Priesthood; and this degree being far above all others in sublimity, is reserved for those who are willing to devote their lives to the propogation of the divine truths therein contained. Are you willing to dedicate yours to this holy mission? *Can. answers.*

Illustrious Knight Marshal, you will clothe the Adept in the garb of purity, and cause him to advance to the sacred Altar. *Strikes* וווי. *All rise.*

Marshal clothes Can. in a White Robe and places him before the Altar.

To the glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A.B., in the presence of the Sublime Architect of the Universe, and these Knight Masons, in addition to all my former obligations, do swear on the sacred Book of Laws, on the Sword, symbol of honour, and on the Myrtle, emblem of initiation, that I will keep inviolably secret, all the signs and mysteries of this degree of the Knight of the Tabernacle, from brethren of lower degrees and from the profane. I promise to pursue the paths of piety and virtue, inculcated by our divine institution, or may the punishment of Korah, Dathan, and Abiram overtake me, and the earth open and swallow me; and may the Great Adonai be my help.

ALL.—So mote it be.

Kt. of Elo.—This degree is founded on many remarkable circumstances which took place near Mount Horeb, where Moses received the divine command to lead forth the Israelites, from Egypt. This mountain was remarkable for several memorable occurrences. First, that of the Burning Bush; second, the striking of the rock with the rod of Moses; third, the lifting of Moses' hands by Aaron and Hur, which led to the slaughter of

the Amalekites; fourth, the delivery of the law; fifth, the forty days' abstinence of Moses; sixth, the erection of the Tabernacle; and seventh, the punishment of Korah, Dathan, and Abiram for disobedience. This Tabernacle was erected for the use of the people during their forty years' pilgrimage, prior to their entrance into the holy land. Over it presided, Moses the inspired law giver, Aholiab the curious carver and embroiderer, and Bezaleel the famous architect.

The Tabernacle was constructed on the plan of the Egyptian Temples. It is true that, strictly speaking, it ought not be termed a piece of architecture, being only a large Tent. But by reflecting on it more closely we shall perceive that the Tabernacle had great affinity to architectural structures. In the government of the Hebrews, the Supreme Being was equally their God and their King. The Tabernacle was created to answer the double purpose of a Temple and a palace; many symbols were represented therein: there were two cherubim, or sphynxes, decorations of flower work, and figures of cherubim were embroidered on the veil of the Holy of Holies, and the hangings of the Sanctuary; it is evident, therefore, that Moses never intended to prohibit the use of symbols; nor was such a thing understood by the Jews in any age.

Korah, Dathan and Abiram raised up a sedition against Moses and Aaron, saying unto the children of Israel, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them. Wherefore then lift ye up yourselves above the congregation of the Lord." "And

the Lord spake unto Moses, saying, speak unto the congregation, saying, get you up from about the Tabernacle of Korah, Dathan, and Abiram." And Moses said, "Hereby ye shall know that the Lord hath sent me to do these works, for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me. But if the Lord make a new thing and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them. And the earth opened her mouth and swallowed them up, and their houses and all the men that appertained unto Korah, and all their goods." And thus Aaron was now no longer to have the priesthood by the favour of Moses, but by the public judgment of God.

Illustrious Knight, your zeal having led you to persevere with the firmness of a true mason, we will now proceed to your reception as a Knight of the Tabernacle; a ceremony which, from time immemorial, has always taken place in the Eastern part. Prior to this, it has been deemed a mark of respect; and we must not omit on the present occasion to meditate for a few moments on that regeneration of Truth, which Ignorance and Falsehood would deprive us of.

All kneel on left knee, resting head on right hand. Marshal throws a black cloak over the Neophyte. Music. The following Ode is sung.—

Within the congregation,
Bless God with one accord,
From Israel's mountains do ye bless,
And praise the mighty Lord.

During this the black curtains are removed and the Orator's chair; the Knights silently change their robes to white, but wearing their red ribbons. The Marshal then removes the cloak of the Neophyte. The Senior and Junior Knights stand in the East, as also the High Priest, and the rest kneeling, exclaim:—

ALL.—"Jezrahiah, the Lord arises!"

S. G. C. (High Priest Aaron.)—"Jehudiah, the praise of the Lord!"

Gives sign of 14°, which all answer with that of the 6°.

What is the hour?

Kt. of Int.—It is the moment when the Artists come hither to sacrifice. I bring with me an approved brother, who has promised to devote his life to the propagation of divine truth.

S. G. C.—Let us then begin our sacrifices.

The two altars are kindled by Aspirant and Introducer.

S. G. C.—(*Taking trowel and vessel of oil*) As Eleazer and Ithamar was anointed by Aaron with the holy oil; so in like manner I anoint thy right ear, right eye, and right thumb, in token that thou art separated from the vanities of the world, and set apart as a well-doer in this tabernacle of clay; to be raised up hereafter, as a brilliant monument of God's Glory, to the house not made with hands, eternal in the heavens. Even as the Tabernacle of Moses was a type of the more glorious Temple of Solomon, so is this frail body of the glorified body which shall be hereafter.

I invest you with this Red Ribbon to remind you of the ardour with which you should endeavour to de-

stroy vice. This key of your office will admit you to the knowledge of the sacred treasures contained in the Tabernacle.

This symbol is intended to impress upon your mind the importance of the symbolic secrets, which have been transmitted though thirty centuries, amid bitter persecutions, for the benefit of the Sons of Light, untarnished by the touch of profane curiosity, and unimpaired by the revolution of time and empires; let us deliver them in all their purity and perfection to succeeding brethren, confident that they will never be divulged to such as are unworthy.

The original number of this rank was fifteen, who were formed into three Lodges, of five each, and these were dedicated to Aaron, the first High Priest, who presided over the sacred lodge, held in the Tabernacle of the wilderness.

Having taken the solemn obligation of this degree, I will now intrust you with the words and tokens.

This is done.

Under the banners of the twelve tribes of the chosen people, I will now proclaim your title. Illustrious Knights, let the Banners form a Sacred Arch over the head of the newly-initiated. *Kneels.*

Illustrious Knight Captain of the Guard, make the usual proclamation.

CAPTAIN OF GUARD.—*Gives the accolade, saying*—

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great

Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

Arise, Illustrious Knight of the Tabernacle, which I now proclaim you, and I call upon all present to recognise you in your quality, as such, and to render you aid and protection in case of need.

S. G. C.—Join me, Illustrious Knights, in saluting our new made Knight. (*Together: all give Battery* יוויוו-ו.)

Let us now safely deposit the Ark of the Sacred traditions in its appointed resting place.

Four Levites take up the ark; a procession is headed by the Knight Marshal, and proceeds thrice round the room, whilst the ode is chanted.

Let God arise, and scattered
Let all his enemies be,
And let all those that do him hate,
Before his presence flee.

To God sing, to his name sing praise,
Extol him with your voice,
That rides in heaven, by his name JAH,
Before his face rejoice.

The Lord himself did give the Word,
The Word abroad did spread;
Great was the company of them,
Who the same published.

The Ark is placed behind the throne, and under the Shekinah. Sublime Grand Commander strikes ו, *and all are seated.*

S. G. C.—Most Learned Senior Knight Interpreter, explain to me the colour, and meaning of your banner.

SENIOR KNIGHT.—It is Red, the colour of Judah, which signifies "Praise of the Lord." Judah, thou art he whom thy brethren shall praise, thy hand shall be on the neck of thine enemies, thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my

son, thou art gone up. He stooped down, he crouched down as a lion, who shall rouse him up; the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and to him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine and his clothes in the blood of grapes; his eyes shall be red with wine, and his teeth white with milk.

S. G. C.—Explain yours, Most Learned Junior Knight Interpreter.

JUNIOR KNIGHT.—The colour of Reuben is Red, signifying the vision of the son. Reuben, thou art my first-born, my might, and the beginning of my strength, and the excellence of power, but unstable as water, thou shalt not excel because thou wentest up to thy father's couch.

S. G. C.—The explanation of your banner, Illustrious Knight Marshal?

KNIGHT MARSHAL.—The banner of Ephraim is Green, its emblem the Ox, signifying, he that beareth fruit. The blessings of thy father have prevailed above my progenitors. Unto the utmost bounds of the everlasting hills they shall be on the head of him who was separated from his brethren.

S. G. C.—Explain yours, Illustrious Knight Standard Bearer.

STANDARD BEARER.—My Banner is Green, the colour of Dan, signifying judgment, or he that judges. Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way—an adder in the path—that

biteth the horses' heels, so that the rider shall fall backwards.

S. G. C.—Yours, illustrious Knight of Eloquence.

Kt. of Elo.—Pink, the colour of Mannasseh, signifying forgetfulness, or he that is forgotten. Joseph is a fruitful bough; even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him and hated him, but his bow abode in strength, and the arms of his hands were made strong by the mighty God of Jacob.

S. G. C.—Yours, Illustrious Knight Recorder?

KNIGHT RECORDER.—Yellow is the colour of Simeon, meaning he that is heard. Simeon and Levi are brethren, instruments of cruelty are in their habitations, in their anger they slew a man, and in their self-will they digged down a wall. I will divide them in Jacob and scatter them in Israel.

S. G. C.—Yours, Illustrious Knight of Finance.

KNIGHT OF FINANCE.—Purple, the colour of Zebulon, signifying habitation. Zebulon shall dwell at the haven of the sea; and he shall be for a haven of ships; and his border shall be unto Sidon.

S. G. C.—Yours, Illustrious Knight of Introduction?

KNIGHT OF INTRODUCTION.—Blue, the colour of Issachar, signifying reward or recompense. Issachar is as a strong ass, crouching down between two burdens, and he saw that rest was good, and the land that it was pleasant, and bowed his shoulder to bear, and became a servant unto tribute.

S. G. C.—Yours, Illustrious Knight Archivist?

KNIGHT ARCHIVIST.—White, the colour of Gad, signifying a troop or band. Gad, a troop shall overcome him, but he shall overcome at last.

S. G. C.—Yours, Illustrious Knight Captain of the Guard?

CAPTAIN OF GUARD.—Pink, the colour of Napthali; he that struggles or fights. Napthali is a hind let loose ; he giveth goodly words.

S. G. C.—Yours, Illustrious Knight Sword Bearer?

SWORD BEARER.—Green, the colour of Benjamin, signifying, son of the right hand. Benjamin shall raven as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil.

S. G. C.—Yours, Illustrious Knight Guardian of the Sanctuary?

GUARDIAN OF SANCTUARY.—Blue, the colour of Asher, signifying happiness. Out of Asher his bread shall be fat, and he shall yield royal dainties.

S. G. C.—What other signification is assigned to these banners?

G. of Sanc.—They further represent the twelve signs of the Zodiac, but the explanations vary. We assign to Aries, Judah; Taurus, Issachar; Gemini, Ephraim; Cancer, Benjamin; Leo, Zebulon; Scorpio, Dan; Libra, Napthali; Virgo, Asher; Saggitarius, Mannasseh; Capricornus, Gad; Aquarius, Reuben; Pisces, Simeon.

Moreover, the colours of these banners are thus interpreted: Red, is a symbol of divine love, of virtue and war; Flame colour, of zeal, love, charity, and regeneration; Green, of youth, beauty, hope, creation, and immortality; Yellow, or Gold, of wisdom, council,

constancy, and divine love; Purple, of love, truth, royalty, dignity of demeanour, and divine goodness; Blue is symbolical of eternity, friendship and fidelity; it represents divine truth; White is the symbol of immortality, purity, innocence, peace, chastity, and of divine wisdom; its opposite—Black—is emblem of humility and sorrow, and the two represent the good and evil principles, symbolised by the White Dove and Black Raven.

DISCOURSE.

Illustrious Knight, we learn from the sacred witness that Bezaleel and Aholiah were not only the most skilful at the building of the Tabernacle, but the most zealous in the work; but we are therefore not prepared to see a miracle in this particular. But we are prepared to see something greater, which is, that God claims for his own, as his gift, the wisdom which he had put into them; what we may call the natural genius or talent, whereby they were enabled to acquire that master skill in arts which they exercised in his service. We believe that these endowments were given to them originally by God, and that the circumstances of life which gave them the opportunity of making these acquirements in Egypt were determined by him with a view to their ultimate employment in his service.

The Jewish system of masonry, or religion, was made up chiefly of ceremonies, types and figures, denoting intellectual things and moral duties. This mode of teaching morality was necessary at that early period of the world; and why? because not one person in ten

thousand, beside the Priesthood, could read. The people were not then able to exhibit thoughts by writing; hence, the necessity arose of teaching by signs and symbols, that where these struck the eye, they should raise corresponding ideas in the mind, and thus convey moral truths and duties by sight, and by the operation of tools and mechanical instruments.

Every doctrine and ceremony have their mystical references ; every landmark its legitimate explanations. But there are often more important antitypes than those which are commonly assigned, and though they do not appear on the surface, are nevertheless in these times of scientific and philosophical research, the necessity of maintaining Freemasonry in its proper rank, by investigating the tendency of its numerous details, that we may correctly ascertain whether their import be uniform, and their typical references valuable.

Every symbol in the Tabernacle of Moses had its appropriate signification, which was carried into the Temple of Solomon. Both consisted of three parts: emblematical of the Terrestrial, Celestial, and Angelical worlds, namely—the Court, the Holy Place, and the Sanctum Sanctorum, the first contained the altar, which was of earthy matter, exposed to the air in an uncovered place, having on it a continual fire and surrounded with water, the which constitute the four elements of the terrestrial world. The second was in the middle, and represented the firmament, and contained the golden altar, the table, and candlestick. The third was the dwelling place of the most High, who, by the medium of angels, condescended to communicate with man. These

three divisions are, moreover, the same in the modern churches of Christendom, which were erected by the Freemasons. The High Priest Josephus observes that the twelve stones of the Ephod, and the twelve loaves on the table, represent the twelve signs of the Zodiac, and equally the twelve months of the year. The seven lamp referred to the planets, and the seventy branches of the candlestick secretly indicated the Decani, or seventy divisions of the planets. The veils composed of white linen, purple, blue, and scarlet, typified the four elements, earth, sea, air, and fire, as also the Ephod of four divisions. Two parts of the Tabernacle represented sea and land, and the third heaven. The gold referred to the splendour which enlightens all things. Freemasonry, my Brother, was in all times the most noble and salutary of institutions, and from the most remote ages there was imprinted on art much concealed grandeur.

This celebrated Temple was the symbolical image of the universe, and resembled in its dispositions the ancient mysterious temples of Egypt and Greece. A numerical system laid at the root of the worship of the Great King; numbers above all appear to dominate in the construction of the great world. The most holy place formed a cube corresponding to the number four, by which number the ancients represented nature, the length of the edifice was three units of the breadth, and represented the simple trinity; in doubling the units, the trinity doubles, and in multiplying the number by themselves the trinity triples. All the dispositions of the interior of the temple attach symbolically to the same system. The starry vault, or firmament, was sustained by

twelve columns, which figure the twelve months of the year; the cornice which crowns it represents the Zodiac, and the twelve signs were represented by allegorical figures, so well executed that they seemed animated. Lastly, all parts of the temple corresponded to those of nature, the different emblems indicating the harmony of the whole world.

The most fabulous accounts exist of the wealth of the arrangements. The throne was placed in the east upon seven steps, representing the seven periods of creation, and seven virtues love of God, and men, patience, vigilance, justice, strength and temperance; virtues indispensible to man for the acquisition of science and the knowledge of all things. The throne was gold, its feet were of emeralds and rubies, mixed with pearls, the size of an ostrich's egg. At the right was the statue of Jehovah, 40 feet high, containing a thousand talents of gold, holding in the hand a golden sceptre, enriched with diamonds. At the left was a female statue of silver, containing a thousand talents, and holding a serpent-staff. The sides of the throne had representations of fruits and flowers in precious stones. The first step of the throne represented vines charged with grapes, all composed of precious stones wrought so as to represent the delicate shades of different fruits. The trees contained small birds of rich plumage. On each side of the second step were two golden lions of natural grandeur and terrible aspect. When the great Solomon placed his foot upon the first step, the birds extended their wings with a slight warble, and upon the third, the two lions placed their paws; and when Solomon attained this step a celestial harmony was

heard. At the fourth, the sounds became more grave and solemn. At the fifth, harmonious voices addressed Solomon in these terms: "Son of David, Master of Light, seek to know the benefits which the great Jehovah has spread over thee." At the sixth, all the Patriarchs united in prayer. At the seventh, the birds still continued to flutter until Solomon seated himself upon the throne. Then, by secret mechanical means, healthy perfumes were spread around. Before the throne were two columns, and a tripod of spirits of wine, of which the blue and white flames resembled the wan light of a pale meteor. When a profane approached the throne, the lions made a frightful roaring, and beat their flanks with their tails, the birds bristled their plumes, and a troupe of demons, starting from several secret places, set up an horrible howling. And now of this glorious temple, the creation of divine genius, what remains to day? Nothing but the historic remembrance; but God who governs all things, has willed that this vast monument, erected to his glory, should be perpetuated in the hearts of the children of light.

Jewish Cabalism made an important part of the occult studies of philosophers, with the value of sacred names; extend your researches, and become a useful member of our Rite.

CLOSING SAME AS OPENING.

KNIGHT OF THE SERPENT.

15th Degree.

The Senate is divided in two parts, and represents the Court of Sinai. The First Part, the exterior, and the Second Part the interior of the Tabernacle of Moses, which is adorned with the banners of Israel as in the Fourteenth Degree. In the East is a transparency of the Burning Bush, with the Ineffable Name in the centre. The hangings may be red and blue.

The sash is red, the jewel is a Tau cross with a serpent of bronze entwined thereon.

The Sublime Grand Commander represents Moses, and is styled, Most Powerful; the Senior Knight Interpreter, Eleazer, the son of Aaron, and styled, Grand Pontiff; the Junior Knight Interpreter, Joshua, and is styled, Commander of the Host; the Knight of Eloquence, Ithamar, son of Aaron; the Knight Marshal is styled, Examiner; the Knight of Introduction, Conductor; the Knight Accompanior, Captain of the Guard.

OPENING.

SUBLIME GRAND COMMANDER.—*Strikes* יהוה. Officers rise.

Grand Pontiff, what is now the hour?

SENIOR KNIGHT INTERPRETER.—Most Powerful, it is one hour past meridian.

S. G. C.—It is time then to attend to the wants of ou brethren. Illustrious Knight Captain of the Host, you will first ascertain if the Guards are at their posts, and our Council secure from intrusion.

JUNIOR KNIGHT.—Illustrious Knight Marshal, you will ascertain if the Guards are at their posts, and if we are secure from intrusion.

He ascertains by inspection and reports.

KNIGHT MARSHAL.—Illustrious Knight Captain of the Host, the guards are at their posts, and we are secure from intrusion.

J. Kt.—Most Powerful, the Guards are at their posts and we are secure from intrusion.

S. G. C.—Illustrious Knight Captain of the Host, you will ascertain if all present are Knights of the Brazen Serpent.

J. Kt.—Illustrious Knight Marshal, you will ascertain if all present are Knights of the Brazen Serpent.

Knight Marshal receives the Pass Word from each one present.

Kt. M.—Illustrious Knight Captain of the Host, all present have communicated to me the P.W. of the Knights of the Brazen Serpent, and I avouch for them.

J. Kt.—Advance and communicate it to me. (*He does so.*)

Most Powerful, all present have given the Pass Word of Knights of the Brazen Serpent, and are avouched for as such.

S. G. C.—*Strikes* ווו. *All rise.*

It is mete and proper to invoke a blessing from T.S.A.O.T.U. upon our present Assembly. Give attention, illustrious Knights, while our Illustrious Knight of Eloquence performs that important duty.

All kneel facing the Orient.

PRAYER.

Almighty Lord God, whose never failing providence orders all things, both in heaven and upon earth, we humbly beseech Thee to put away from us all hurtful things; give us Faith to trust in Thy infinite wisdom and goodness, and do Thou subdue the evils by which we are surrounded. Give us, we beseech Thee, a confiding Faith in Thy Divine Providence; may we never waver or be cast down; and when overwhelmed with the evils that surround us, do Thou in mercy

stretch forth thine Almighty arm and scatter the evils which beset us, and restore Thy chosen ones to health and happiness here and hereafter. Amen.

ALL.—Glory to Thee, Oh Lord! Glory to Thy Name! Glory to Thy Works!

Knights sing the Ode.

1. God be merciful unto us and bless us;
   And show us the light of Thy countenance,
   And be merciful unto us.
2. That Thy way may be known on earth.
   Thy saving health among all nations.
3. O! let the nations rejoice and be glad;
   For Thou shalt judge the folk righteously,
   And govern the nations upon earth.
4. Let the people praise Thee, 0 God;
   Yea, let all the people praise Thee.
5. Then shall the earth bring forth her increase;
   And God, even our own God,
   Shall give us His blessing.
6. Adonai shall bless us;
   And all the ends of the world shall bless Him.

S. G. C.—(*Strikes* יהוה.) Illustrious Knights, observe the Orient and attend to giving the S. *15*. Accordingly, in the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, I declare the labours of this Senate in activity on the Fifteenth Degree of Masonry, Knight of the Brazen Serpent, for the propagation of Wisdom, Science and Truth. Illustrious Knight of Eloquence, attend at the Altar and unfold the sacred Book of Laws. Illustrious Knight Guardian of the Sanctuary, inform the Sentinel, and if there are any visiting Knights invite them to enter.

RECEPTION.

The Neophyte is prepared as a Knight of the Tabernacle, and led into first apartment by the Knight of Introduction, when he is accosted by the Knight Examiner or Marshal.

KNIGHT MARSHAL.—Stand, who seeks to pass?

KNIGHT OF INTRODUCTION.—Friends.

Kt. M.—Halt and communicate the Pass Word.

Kt. of Int.—We have been wandering in the wilderness for many days and have it not.

Kt. M.—Guards, assist me to secure these spies and convey them to the Tent of our Most Powerful Grand Master.

The Neophyte is immediately hoodwinked and a chain put upon him, and he is, with the Knight of Introduction, marched about the room in a serpentine course, finally he is halted at the Tent of Most Powerful Grand Master, and the Knight Marshal gives the Battery ו-ווו-ווווו.

JUNIOR KNIGHT.—Who comes here?

Kt. M.—Two prisoners, who have been captured as spies by the guards.

J. Kt.—Who are they?

Kt. M.—They claim to be friends and brethren, who have been wandering in the wilderness.

J. Kt.—What seek ye?

Kt. of Int.—Liberty and Protection.

J. Kt.—You must wait until the Most Powerful is apprised of your presence and desires. Guards, you will see that they do not escape.

The Neophyte and Knight of Introduction are marched outside the Council Chamber where the hoodwink is removed, and they are kept guarded.

J. Kt.—Most Powerful, there are without a detachment of the Guards, who have in charge two prisoners whom they have arrested as spies.

S. G. C.—Who are they?

J. Kt.—They profess to be friends and brethren, who have been wandering in the wilderness for many days, and as such claim our protection.

S. G. C.—Let them be admitted to our presence.

Music. The curtain is drawn aside, the Knight of Introduction and Neophyte are admitted under guard, and are marched to the Council consisting of the representatives of Moses, Eleazer and Joshua.

S. G. C.—Strangers, from whence came you?

Kt. of Int.—From wandering in the wilderness where we have been lost for many days, encountering many evils and privations, and having escaped the dangerous serpents which infest the wilderness; in seeking the camp of safety, we were surprised by your guards, arrested as spies and loaded with chains, and have by then been brought before you.

S. G. C.—Are you not spies of the Amorites?

Kt. of Int.—We are not, but of your brethren, and seek your protection.

S. G. C.—By what means can you satisfy us of the truthfulness of your declarations?

Neophyte and Knight of Introduction give the signs of the various degrees, Knights of Rose Croix and Tabernacle.

S. G. C.—What is now your desire?

Kt. of Int.—To be restored to liberty, with enrollment under the banners of the order of Knights of the Brazen Serpent.

S. G. C.—Should we grant you the favour you ask, do you promise fealty and obedience in the future?

Both answer.

S. G. C.—Before we can grant you these favours, it will be necessary for you to enter, with us, into a covenant vow; one which will not conflict with your duties as men or Brethren. Do you consent to this?

Both answer.

Guards, remove those chains. (*Done.*)

Illustrious Knight Grand Pontiff, you will lead them to our Sacred Altar, and there receive their solemn vows.

To order, Illustrious Knights, and let the Triangle be formed. *Strikes* וווּ.

This is done, and the Neophyte is led to the altar, still under guard, and kneels. The Grand Pontiff, or Senior Knight, administers the O.B.

To the glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A.B., of my own free will and accord, hereby and hereon, most solemnly and sincerely promise and vow that I will for ever conceal and never reveal any of the secrets or mysteries of the Order of the Knights of the Brazen Serpent, to any person whatsoever, except to him or them unto whom the same do of right belong, that is to say, to a regular Knight of the Order, or to one who has been duly elected to be received as such, and not unto him or them except in such form and manner or at such time or place as the Rules of the Order of the Brazen Serpent may warrant. I furthermore promise and vow, that I will always remain faithful. to promote

the interests and purposes of the Order of Knights of the Brazen Serpent, to defend their rights and maintain perpetual allegiance to them so long as I do live, and I will succour and defend each and every Knight of the Order of the Brazen Serpent, when assailed by an enemy, sickness or distress, I knowing them to be such, and they applying to me in a proper manner, or on my discovering the same by any other reliable means whatever, I finding them worthy. All of these, my covenant vows, I do promise to faithfully perform, the Almighty Adonai being my helper, under no less penalty than that of being stung in my heart by the most venomous serpent, and thus die a fearful death, should I ever violate, in whole or in part, this my solemn covenant vow. (*Salutes the Book.*)

S. Kt.—My Brethren and Illustrious Knights, your induction into the body of a Council of Knights of the Order of the Brazen Serpent, is intended to impress upon you the necessity of remaining faithful to the teachings of our venerated Rite; as it is an illustration of the condition to which the children of Israel were reduced by their persistent deviation from the teachings of their fathers, and the revealed will of God, who brought many afflictions upon them because they forsook His divine law.

While journeying through the wilderness, many left the camp of safety and were lost; others profaned the privileges that God had vouchsafed to grant unto them, for the correction of which, his powerful arm was frequently required for their subjugation and restoration. Prominent among these trials was that

their tents were infested with poisonous serpents, which bit the transgressors so that many died; upon which the people went to Moses saying:—We have sinned, for we have spoken against the Lord and against thee; and Moses prayed for the people.

To appease or subvert the evils produced by disobedience, Moses, at God's commands, caused a Brazen Serpent to be made and set up on a cross, or T, that all who were bitten might look upon the Brazen Serpent and, by Faith, be healed. Every one who looked upon it, was directed to pronounce the word *hatathi*, I have sinned. And it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived. Of this we have an account in the Book of Numbers, to which I would call your especial attention. Numbers xxi. 6—9.

The Travellers are conducted from the altar to the Orient; while passing, the following Ode is sung.

While Thee we seek, protecting Power,
Be our vain wishes still'd;
And may this consecrated hour
With better hopes be filled.

In each event of life, how clear
Thy ruling hand we see!
Each blessing to our souls is dear,
Because conferred by Thee.

My lifted eyes, without a tear,
The brazen form shall see;
My steadfast heart shall know no fear;
That heart shall rest on Thee.

S. G. C.—I will now invest you with the insignia of your degree; which you will perceive alludes symbolically to the circumstances upon which the order is founded.

The Knights of the Order of the Brazen Serpent, have certain means of recognition, whereby one Knight may know another wherever they may meet. They have a Salutation Sign, Sign of Recognition, Token, Pass Word, and Sacred Word.

The Salutation Sign, is to be given to the Most Powerful Grand Master upon entering or retiring from a Council of Illustrious Knights of the Order of the Brazen Serpent, and is given thus [...]

The Sign of Recognition, is to be used when undergoing an examination, and while we cannot too earnestly impress upon your mind the necessity for your becoming familiar with it, we must at the same time warn you against too free an exhibition of it, lest a knowledge of it becomes imparted to those who are not legally entitled to it; it is given thus [...] by placing the first finger and thumb together.

The Token or Grip, is an essential in your investiture as it will serve to aid you in finding companionship among courteous Knights wherever you may meet them; it is necessary you should be cautious in its use; it is given thus [...]

The Pass Word, is the name of the Illustrious Knight, who, in the time of the Crusades, founded the Order of the Brazen Serpent, for the relief of pilgrims to Jerusalem; it can only be properly given in Latin. It is required to be given when a Council of Knights of the Order of the Brazen Serpent is about to be opened; it is [...]

The Sacred Word, is only used in connection with the Sign of Recognition, and as you will perceive,

refers to the exodus of the descendants of Abraham from Egyptian bondage. The particular events of which are recorded in the Book of Numbers, which I would commend to your observation and study.

Illustrious Knight Captain of the Guard, make the usual proclamation?

CAPTAIN OF GUARD.—*Gives the Accolade saying*

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

Arise, Knight of the Brazen Serpent, which I now proclaim you, and I call upon all present to recognise you in your capacity as such and render you aid and protection in case of need.

S. G. C.—Join me, Illustrious Knights, in saluting our new made Knight. (*Together: Battery is given,* ו-וווו-וווו.)

This ends the Degree of Knight of the Brazen Serpent, with the exception of the Charge, to which you will listen. (*Strikes* ו. *All seated.*)

DISCOURSE.

Illustrious Knight, your advancement thus far in Masonry, has taught you that in our Antient and Primitive Rite the letter of the legends of antiquity, were by our Primitive Brethren disregarded and viewed only as myths, veiling from vulgar minds, important truths. It is needless to dwell on the myth of the Serpent tempter of Eve, which the old Hermetic philosophers viewed as a symbolical image of sensuality. In the earliest ages

amongst rude and uncivilized men, the Serpent or Dragon, was regarded as sacred; according to the writers of Antiquity, the very foundation of Greece, that intellectual daughter of Egypt, was cemented by the blood of the Dragon or Serpent, when Cadmus, having slain him and plucked his teeth and sown them, there sprang forth from these seeds, armed warriors, from whom were afterwards to be born the sages and heroes of antiquity. This perchance may refer mythologically to the advent of the Ophitic symbolism into Greece, and the application of the serpent to represent the Priesthood of antiquity, who were told to be wise as serpents and harmless as doves; for we notice that after his death, Cadmus, like Thoth among the Egyptians, was transformed into a snake and adored under that form; still further, when the country began to be reduced to some order, Draco, that is the dragon, was first monarch at Athens. In short, the histographers and logographers are replete with anecdote and illustrations of the worship as it then existed, depicting in their sober sincerity the state of things which prevailed, even with the savage tribes of Africa; describing their serpents as the guardians or palladiums of the cities, and as beings reverenced with every expression of abject submission. Their entire mythology abounds with similar allusions and circumstances, wherein the serpent personates a most important character. Again, the adventures of Hercules in his childhood, the death of Laocoon, the gaolers in the gardens of Hesperides, and the thousand fabulous grottos defended by the snake in some one of his varied forms, are illustrations familiar to all. As to the Latin nation,

religion had become so modified up to the period of their settlement, that their mythology embodies fewer circumstances expressive of its ophitic origin than other nations springing more directly from the Orientals; still they appropriated much from the neighbouring Greeks and Egyptians.

The rapid extension of Roman and Grecian power, and with it an intercourse with the then known world, afforded but so many facilities for the propagation of their religious ideas; and, although these seldom enforced the unwilling acceptance of opinions and beliefs upon their conquered nations, still, there must have resulted from the mere communication a reciprocal influence, as might be surmised, in favour of the mightier minds. Thus the Muscovite and Pole finally adopted a most debased form of worship, adoring the serpent as a household divinity, like the lares and penates of the classic world, decreeing it a penalty of death to injure one, however venomous in its character, and surrendering up to them the unrestrained freedom of their hearths. Almost all of the vipers obtained protection and reverence in an equal degree. But of the divisions of Europe, Scandinavia, embracing the Swedes, Fins, Norwegians, Danes, &c., is particularly rich in mysterious legends of this character. Its mythology abounds in allusions to, and its fables are filled with exploits of, the serpent. Lok, the genius of evil, is styled the father of the great serpent; the standards of many exhibit the same emblem, and the few hierogloyphic remains that have been discovered, bear witness of the prominent character it assumed in their belief. The only

difference to be remarked, is the variation in the form of the reptile, which now assumed the most monstrous and terrific powers, breathing flames and pestilence from its distended jaws, and expressing revenge and utter slaughter in its looks. This fanciful form became a particular favourite with the earlier Christian writers, whence have resulted the heroic legends of St. Patrick, St. Michael, St. George, and St. Margaret, and the extraordinary wonders depicted in the stories of the Middle Ages. That such was the policy of the founders of most religions is not a matter of astonishment, since to the uneducated mind the awful and sublime are to be represented less in things invisible than in natural forms exaggerated into terrors, in physical events partaking of the purely tragic character; in appeals, in short, rather to the eye than to the subtle essence of the mind. Thus it seems to them that God rather afflicts nations in his wrath, than seeks to raise up prophets in their midst to instruct and forewarn them.

The Indian Christna is fabled to have destroyed an immense serpent with a hundred heads, which infested the waters of the Yamuna, and is interpreted as symbolical of the destruction of evil influences. In America, the most ancient inhabitants, the Toltecs, erected an immense serpentine mound of that reptile in the act of vomiting the cosmic egg, an hieroglyphical symbol, common to them and the Egyptians, and denoting the birth of all created matter, from the universal Spirit or Kneph.

At length, we enter into Gaul and Britain with this worship, which, like the symbolical representation of the

Chinese, showing a dragon, vomiting a flood after a fleeing man, had literally encircled the earth. The Druid worship, so famous in antiquity, was an offspring of the ophitic symbols; the same familiar snake was adored not only as a symbol of light and life, but independently, in its own animal nature, as a serpent. So close, indeed, are the affinities of their gods and goddesses, so perfect the exposition of that creed that many incline to the opinion that the intercourse between these Isles and the ancient world was far more intimate than we are accustomed to think. Their divinities are variously pictured under the form of the snake, whilst still further to increase and cement the connection of ideas, "draig" signifies both serpent and a supreme god. Their many fables, among others that of "Uter Pendragon," contain explicit and conclusive evidence of their worship, with its ambiguous reference to the "gliding king" pursuing the "fair one," even as in the garden of Eden the treacherous angel followed the credulous Eve. The same peculiarity to which we have referred in other nations, that of attributing healing powers to the serpent, is abundantly manifested among the Druids. As the Druid religion was established in Ireland and Gaul, there, no less than in England, were examples afforded of the old creed. The story of St. Patrick banishing the toads and serpents from Ireland has, with a great deal of ingenuity, been referred to his opposition to the existing faith and his determination to eradicate its pernicious doctrines from the minds of the people; the ruling divinities in both countries are represented as armed with the caduceus of Mercury, or associated in some distinct manner with the

serpent, either as a symbol or attribute; the same low superstitions and their resultant cruelties and barbarism are reproduced. Remains of the Druidical faith yet linger in Britain and Ireland, and were derived from the same centre as our own Oriental Rite.

The cycle is thus completed, but much remains untold, were it but the theory of the origin of the serpent worship, or its practice, as it exists in our own times. We have only to recall the numerous current stories of the fascination of the snake, its mesmeric and medicinal powers, the wonderous accounts of the ubiquitous sea-serpent that startle the world so frequently, and tales of a similar character, to understand that the old idea is not entirely dead nor the old tenor entirely cast aside. The alchemical language the term serpent, and green lion, was used to denote the seed or first principle of all matter. These philosophers still further embellished their work with serpent myths, symbols and fables, as we have here given them. But the fact is, that the original hero ofall these dragon stories, was Osiris or Mythras, destroying Typhon or Ahrimanes. In the Ritual of the Egyptian Book of the Dead, the good God-Man, Heseri, is symbolically and physically light, and the Sun; whilst similarly, the evil principle is darkness, and the great dragon, Apophis, fighting for the destruction of man's divine soul. The subject affords us a fine illustration of credulity, whether indulged by minds sottish and brutal, or active and refined. Unfortunately, in all religions, the element of fear has entered too largely; and to repent in order to be saved, is a precept more attentively followed than to do, in order to have done. And so of old, it hung

like a dark mist over the intellectual sight of the world, at the dawn of science. But the sun rose at last, blood-stained, it is true, and the glorious prospects began to be revealed. Far back lay the mountains clad in purple and gold, around all flashed a golden light, whilst beyond the unfathomable vistas of space were opened, glittering with worlds through all immensity. And that sun was the light of knowledge, and those glowing mountain tops the past, and the golden glow and heat the present, and the future lies with those worlds dimly seen and known. For the past there is charity, for the present there is hope, for the future there is faith.

This ends the fifteenth Degree, Knight of the Serpent.

CLOSING.

S. G. C.—Illustrious Knight Grand Pontiff, what is now the hour?

S. Kt.—The sixth hour past meridian.

S. G. C.—If no further business demands our attention it is time to close our labours.

Strikes יהוה. *All rise and sing Ode.*

S. G. C.—Illustrious Knight Captain of the Host, you will inform the Captain of the Guard, that we are about to close this Council of Knights of the Order of the Brazen Serpent, direct him to inform the Sentinel of our intention.

J. Kt.—Illustrious Knight Captain of the Guard, you will inform the Sentinel that the Most Powerful is about to close this Council of Knights of the Order of the Brazen Serpent. Direct him to take due notice and be governed accordingly.

He does so, and reports.

Kt. M.—Illustrious Knight Captain of the Host, your order has been obeyed.

J. Kt.—Most Powerful, the Sentinel has been informed of your intention, and the Illustrious Knights await your further pleasure.

S. G. C.—(*Strikes* יהוה) Attention, illustrious Knights; observe the Orient, and attend to giving the S. *15*. Accordingly, in the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary, I declare this Council of Knights of the Order of the Brazen Serpent duly closed.

Illustrious Knight of Eloquence, attend at the altar and close the Sacred Volume. And now, Illustrious Knights, depart in peace, and may the blessing of Adonai be upon us.

KNIGHT SAGE OF TRUTH.

16th Degree.

The Senate should be hung with black, having a brazier of spirits to light it in the centre. The officers should be clothed in black gowns. The sash is black. The jewel is a flat circular ring, having on one side the names of the twelve Egyptian Months and on the other the twelve signs of the Zodiac.

OPENING.

S. G. C.—(*Strikes* ווו.) Most Learned Senior Knight Interpreter, the first duty of an Illustrious Knight Sage of Truth?

SENIOR KNIGHT.—To guard our mysteries from the profane.

S. G. C.—Let it be done.

S. Kt.—Illustrious Knight Guardian of the Sanctuary, ascertain if we are secure.

Guardian of Sanctuary opens door and ascertains, closing door reports to Senior Knight, who says—

S. Kt.—Sublime Grand Commander, we are in security.

S. G. C.—Are you an Illustrious Knight Sage of Truth?

S. Kt.—I have been enlightened.

S. G. C.—To what purpose?

S. Kt.—That I might benefit humanity.

S. G. C.—What is your Pass Word (*S. Kt. gives it.*)
What does it denote?

S. Kt.—One who knows the written law.

S. G. C.—(*Strikes* ווו.) To order, illustrious Knights. Observe the Orient and attend to giving the S.⋆16⋆. Accordingly, in the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, I declare the labours of this Senate in activity on the

Sixteenth Degree of Masonry, Knight Sage of Truth, for the propagation of Wisdom, Science, and Truth. Illustrious Knight of Eloquence, attend at the altar and unfold the sacred book of laws. Illustrious Knight Guardian of the Sanctuary, inform the Sentinel, and if there are any visiting Knights, invite them to participate in our labours.

RECEPTION.

The Senate should be in darkness, the Plainspheres on the floor, a brazier with spirits is placed ready to be ignited when required. The Neophyte is prepared in the last degree by the Knight of Introduction, who makes the alarm on the inner door of the Senate by the Battery.

GUARDIAN OF SANCTUARY.—Sublime Grand Commander, there is an alarm at the gate of our Sanctuary.

S. G. C.—Illustrious Knight Marshal, demand the cause.

KNIGHT MARSHAL—(*Goes to inner door, opens it and asks*) Who disturbs this Senate?

KNIGHT OF INTRODUCTION.—One to whom the sacred mysteries have been revealed in the several grades which this Senate has thought him worthy to be invested with, and now desires to make further progress in our Antient and Primtive Rite.

Kt. M.—What proof of his worthiness to recieve promotion can he give to this Senate?

Kt. of Int.—He is a Knight of the Serpent, and as such, is willing to give signs, which will prove him in possession of the fifteenth Degree of the Rite.

Kt. M.—Give the Signs. (*Done.*)

You will await the orders of the Sublime Grand Commander.

Closes door and approaches the centre of the Senate.

Sublime Grand Commander, there is in the Peristyle of the Senate, a Neophyte, to whom the sacred mysteriesof ourRite have been revealed in the several grades which this Senate has thought him worthy to be invested with; he now desires to make further progress in our Antient and Primitive Rite.

S. G. C.—What proof of his worthiness to receive promotion can he give to this Senate?

Kt. M.—He is a Knight of the Serpent, and as such has given the Sign, Token, and Sacred Word, of the ftfteenth Degree of the Rite.

S. G. C.—Illustrious Knight Marshal, it is my order that he be admitted. *Opens door.*

Kt. M.—Illustrious Knight of Introduction, admit the Neophyte.

Music. The Knight of Introduction brings the Neopyhte in and places him between the columns.

ODE.

Almighty God, as on thy shrine,
The mystic Myrtle branch we twine;
Emblem of Light's eternal ray,
And Truth that fadeth not away.
Father, we feel the emblem true;
Thy mercy is Eternal too.
This Sprig's a type of Thee above,
Eternal life, and peace and love.

Kt. M.—Here is ignored the frivolous distinctions of birth and fortune, of opinion and belief. The only superiority acknowledged is that of talent, and that must be accompanied with modesty.

SENIOR KNIGHT.—Frail man, in life thou art the slave of necessity, the sport of events; console thyself, death awaits thee, and in the bosom of the earth is repose.

Listen to the voice of Nature which cries to thee: All men are equal, all are members of one family; be tolerant, just and good, and thou wilt be happy. Let all thy actions be directed to utility and goodness, judge them beforehand, and if any which thou meditates be of doubtful character, abstain therefrom.

Kt. M.—(*Leads Neophyte once round to Junior Knight.*)

Be the father of the poor; each sigh thy hardness of heart draws forth will increase the curse that falls upon thy head. True liberality does not consist in the gift, but in the manner in which it is made.

JUNIOR KNIGHT.—Death is not so terrible as it is said to be; from a distance it is imperfectly comprehended. It is a spectre whose terrors vanish as we approach it. Death is sleep; man passes from life to death as he passes from nothing into life; his last sigh is the termination of movement and sensation. Forget not thy soul is immaterial, and cannot perish like the body, which dissolves itself into its component elements. Beware of staining it with vice! The wicked undergo punishment without cessation. No Lethean waters can extinguish the fires of remorse.

Kt. M.—(*Leading Neophyte to Orator.*)

The moral law is universal, let its sacred text be graven on the hearts of men; whosoever transgresses it shall be unfailingly punished.

KNIGHT OF ELOQUENCE.—If thou fearest to be told of thy faults come not among us. Truth is God. Adore the Supreme Being, who created the Universe. Practice virtue, it is the charm of existence; it consists in mutual benefits. The just man, strong in his approving

conscience, is beyond the reach of misfortune and persecution; trust in the justice of the Supreme Being. Know that thy felicity is inseparable from that of thy fellow beings; do unto them as thou wouldst wish them to do unto thee; let thy devotion to humanity involve, if necessary, even the sacrifice of thy life? Remember unceasingly that thy happiness is of thy own creation, and that thy place is at the head of all created beings. Hate superstition; adore God, who, in creating thee a being, free, intelligent and capable of virtue has made thee the arbiter of thine own destiny.

Marshal leads Neophyte to the West between the columns.

Kt. of Elo.—"In the beginning, God created the heavens and the earth, and the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters; and God said, Let there be light, and there was light."

The spirits are ignited.

S. G. C.—My Brother, in the previous degree you were tried by the four elements, of which our bodies are formed. Earth is the basis of all matter, from it man was active menstrum of the world, without it the blood would not flow in our veins, nor sap in those of the vegetable world; fire is one of the constituent elements of all beings, and according to the presence of holy *lux*, all things wither or flourish. Man's body is formed from the elementary, his soul from the etherial, and his spirit from the celestial world.

Illustrious Knight Marshal lead to the Altar our brother, that he may renew his oath of fidelity to our Antient and Primitive Bite.

Neophyte is led to the Altar; he stands with his left hand thereon, and his right forefinger pointing to heaven.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I hereby renew all my previous bonds, under penalty of being held in scorn and disgust as a false Mason and a perjured man.

S. G. C.—I now invest you with the insignia, and will explain to you the secrets of an Illustrious Knight of this degree. (*Done.*)

Illustrious Knight Captain of the Guard, make the usual proclamation.

CAPTAIN OF GUARD.—(*Gives the accolade, saying*) To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

Arise, Illustrious Knight Sage of Truth, which I now proclaim you, and I call upon all present to recognise you in your quality, as such, and to render you aid and protection in case of need.

S. G. C.—Join me, Illustrious Knights, in saluting our now made Knight. (*Together: battery* יייייייייי.)

You will now make yourself known to the Senior and Junior Knights.

Neophyte is led to the Senior and Junior Knights, gives the Word, and returns to the Orient.

S. G. C.—The ancient initiates have transmitted the science of calculation and measurement, so closely connected with Geometry, and which has been so frequently pointed out as a necessary study. It begins with the knowledge of figures, the key to which we derive from the Egyptians. This Key consists of a perfect square divided into four square parts by a perpendicular line, and a horizontal one; then by two diagonal lines from angle to angle, by which the square is divided into triangles. Here we find the cyphers from one to ten. The ONE is a perpendicular line. The TWO is formed by the two horizontal lines, and one of the diagonal. The THREE is formed by the two horizontal lines of the great square, and by the right half of the diagonal ones. The FOUR is formed by the right perpendicular side of the great square, half the diagonal and half the central horizontal lines. The FIVE is formed by the north-east half of the diagonal line, the right side of the central horizontal, the lower half of the right hand perpendicular of the great square, and the right hand side of the lower horizontal side of the square. The SIX is formed by a line extending from the right superior angle to the left inferior one, thence horizontally to the right inferior angle, thence diagonally to the centre. The SEVEN is formed by a line drawn horizontally from the summit of the middle, perpendicularly to the right superior angle, thence horizontally to the left inferior angle. The EIGHT is formed by two diagonal lines, making a cross of St. Andrew, and uniting them above below by two horizontal lines. The NINE is formed by a line drawn

perpendicularly upwards from the centre of the square, thence horizontally to the right superior angle, thence diagonally to the left inferior angle. The AUGHT is the square itself. The ancient figures were angular; but as nations became refined they gave their characters a more agreeable form, curving the lines, which were originally straight; and thus formed what we improperly denominate Arabic characters. Geometrical studies led our forefathers to that of the inhabitable world, and they soon learned to fathom the ocean of immensity, and to pierce the azure vault. Man devoted himself to mathematics; a noble science, known then but to the initiates of the Order. This science almost enabled him to develope the organization of nature, noting the Solar and Lunar causes, the Astral periods, and the changes of the seasons. The ancient astronomical system is represented by the square; the four compartments of which are the four presumed regions of the world. By observing the sun's course, the four cardinal points were fixed East, West, North and South. The four squares served as angles of division for the seasons, making ninety-one days for each nearly, or three hundred and sixty-four days for the whole, one or two days being added at determined periods.

The Magi studied every department of nature with attention, with a view to arrive at a knowledge of its essence. The immensity of the aerial fluid filled those fires, which they regarded as so many small Suns, and afterwards as Stars. The power of the atmosphere upon all things, and the harmony of the organic laws, caused

them to admire the wonders of nature; and sharpened their energies to inquire, and to discover the vivifying principle, the soul of the Universe.

They recognized by their work, the Deity, as the sole origin of organization; the husband and wife and first principle of all things. They adored the Supreme Being in all the productions of the earth. They concealed their discoveries from the people, and gave fictitious significance to those emblems which they made known to the public. They decomposed light and air and matter; salt, sulphur and mercury appeared to be its constituent elements. The first was the spirit, the second the basis, and the third the soul; the last was the woman, wife, queen, moon, the first the man, husband, king, sun. Man has within him a microcosmical sun and moon, that has sympathy with the celestial bodies, which affect it, and in the centre thereof shines the divine light. These three substances were figured as a triangle, which form became, for this reason, more intimately blended with their religious worship, as an emblem of God, the great motive, whom the Hebrews named Jehovah, or the soul of nature. The Triangle was placed in the centre of divers circles and squares, to denote the vivifying principle which stretched its ramifications over all things. The Magi foretold eclipses and comets, thereby extending the influence of religious ideas, and leading to those or a metaphysical nature. The several planets, which are represented as making their course round the common centre, announce the antiquity of those great

personages who were said to govern the earth, and were deified by admiring mortals.

Apollo, the God of Light, was synonymous with the sun; this deity also presided over the arts and sciences of antiquity. The Moon represented the Goddess Diana, the sister of Apollo; she was the nocturnal luminary, or light of the second order. Mars presided over the battles, and was styled the God of Heroes and Patriots. Mercury, the interpreter of Divine Light, was also the patron deity of Eloquence and Virtue. Jupiter was chief among the Gods, and the personification of divine intelligence and power. Venus, the Goddess of Beauty, and the Mother of Love, are names which the genius of Greece and Rome have transmitted imperishably, in a language which will be preserved by the polished and the educated of mankind through all time. So, also, these classic pages preserve the renown of the God, who, personating Time, was said to have devoured his children, even as time consumes all to whom it gives birth—Saturn.

The two semi-circles are emblematical of Divinity and Nature, which to the true Mason are synonymous terms; everything in nature being governed by fixed laws, and consequently, periodical in its movements, announces the existence of a Grand Master, who attracts our veneration, and convinces us that nothing can be superior to Him. The Flaming Star is a symbol of Divine Providence, of that great and good Being whom Masons adore as the Sublime Architect of the Universe.

DISCOURSE.

The teachings of this degree, my brother, are of the highest antiquity. There was in the ancient city of Hipparenum, a celebrated school, worthy of the concentration of all human virtues, forming Chapters, which heaven designed to become the instructors of the world. But it was particularly in Media that the Magi celebrated their mysteries and doctrines, which spread through the world those floods of light and truth which T.S.A.O.T.U. had placed in the hearts of the learned Hierophants of Egypt.

Plato attributes to the word Magi a mystic meaning, which signifies "the most perfect culture of all things." The principle object of this degree is to render man perfect, and to draw him nearer to the Divinity, from whom he emanated; that is to say, his re-habilitation and re-intregration in his primitive rights and rank. There is within us two natures, the animal and the angel, and our labour is to combat the one that the other may denominate, until that moment, when disengaged of its heavy envelope, it shall take flight to better and higher regions. It is perhaps in this sense that the universal dogma of the redemption of mankind should be explained. In the mysteries of this degree it was said that when man, by a new and exemplary life, and by useful work, has reinstated himself in his primitive dignity, he approaches his Creator, is animated by a Divine breath and is initiated. In the instruction, the occult sciences are taught; the secrets of this grade can only be acquired after the prescribed studies, and severe trials, which are in reality but a course of religious and moral ideas, divested

of all superstition. To gain admission to this venerated institution, it is necessary to add to elevation of soul and of intelligence, a great moral purity; and also to bind ourselves by a most solemn vow, to follow the precepts of the most severe virtue in the new life on which we enter.

The forms of this grade are few and simple, and recall the origin and arrangement of the Universe. The object is to render to T.S.A.O.T.U., the homage which is due to him; to elevate man above his fellow creatures, and to place him beyond those passions which so often trouble his existence.

In the Spring of every year a festival was celebrated termed "the regeneration of Light," to represent the primitive equality and connection of mankind. Kings exchanged their vain pomp, and freely mingled with the humblest of their subjects, who were seated at the same table with their kings and princes, a custom calculated to imprint a salutary lesson on the minds of the young princes.

These doctrines, adopted long before by the Chaldeans, were perfected in Persia by the sage King Darius Hystaspes, who, having penetrated into most of the regions of India, found the Gymnosophists in the solitary forests, where deep tranquility favoured their profound labours. It was from them he learned the laws which govern the Universe, and the journey of the stars. They revealed to him their Sacred Rites, which he recognised as identical with the doctrine of the Magi. During several centuries these were transmitted to posterity through their descendants; and from time to time men of vast and profound genius, in penetrating the sanctuary of

science, have dissipated the clouds which hid the truth from the eyes of the profane, and taught them how, by the force of perseverance, they might raise temples to virtue, and dig graves for vice.

This ends the degree of Sage of Truth, and I admonish you to ponder well upon that which we have taught you, for upon your examination depends your advancement to the sublime grade of a Knight Hermetic Philosopher.

CLOSING SAME AS OPENING.

KNIGHT HERMETIC PHILOSOPHER.

17th Degree.

DECORATIONS.—*A Lilac Sash with silver fringe, and six stars; upon it the Hermetic Cross, which is the Jewel of the degree. The Senate should be hung with black. In the centre is a brazier with spirits, to be lit at the proper time. The Officers should be clothed in black gowns.*

OPENING.

SUBLIME GRAND COMMANDER.—(*Strikes* יהוה.)

To order, Illustrious Knights. Most Learned Junior Knight Interpreter, your duty in this Senate of Knight Hermetic Philosophers?

JUNIOR KNIGHT.—To assist the Sublime Grand Commander and the Most Learned Senior Knight Interpreter, in the opening of the Senate.

S. G. C.—Your duty, Most Learned Senior Knight Interpreter, as a Knight Hermetic Philosopher?

SENIOR KNIGHT.—To guard our mysteries against all indiscretion.

S. G. C.—Let it be done.

S. Kt.—Illustrious Knight Marshal, you will please ascertain if we are prepared to guard against the indiscretions of the profane.

Marshal goes out and knocks on door, ו-יהוה-יהוה.

GUARDIAN OF SANCTUARY.—Most Learned Senior Knight Interpreter, there is an alarm at the gate of our Sanctuary.

S. Kt.—Demand the cause.

G. of Sanc.—(*Strikes* ו-יהוה-יהוה. *Opens door*)

Who disturbs the Sanctuary?

Kt. M.—(*Outside.*) It is the Knight Marshal, returning.

G. of Sanc.—It is the Illustrious Knight, our Marshal, Most Learned Senior Knight Interpreter.

S. Kt.—Admit the Illustrious Knight Marshal.

Kt. M.—(*Comes inside*) Most Learned Senior Knight-Interpreter, the vicinity of our Senate is secure from the prying eyes of the profane; none can overhear us.

S. Kt.—Sublime Grand Commander, the vicinity of our Senate is secure from the prying eyes of the profane; none can overhear our mysteries.

S. G. C.—Since it is so, satisfy yourself that all present are Knight Hermetic Philosophers.

S. Kt.—Illustrious Knight Marshal, approach the S. W. angle, and give me the password of this Grade. (*Done.*)

J. Kt.—Illustrious Knight of Introduction, approach the N.W. angle, and give me the password of this Grade. (*Done.*)

S. Kt.—You will receive the pass from the Knight Hermetic Philosophers in the South, Illustrious Knight Marshal.

Marshal does so, and goes up to Sublime Grand Commander.

J. Kt.—You will receive the pass from the Knight Hermetic Philosophers in the North, Illustrious Knight of Introduction.

Knight of Introduction does so, and goes up to Sublime Grand Commander.

S. G. C.—(*Strikes* יהוה)

To order, Knight Hermetic Philosophers?

Kt. M.—Sublime Grand Commander, all in the South Valley have given the word.

KNIGHT OF INTRODUCTION.—Sublime Grand Commander, all in the North Valley have given the word.

S. G. C.—Advance, Illustrious Knights, and communicate the pass to me.

Knight Marshal and Knight of Introduction advance and give the pass to Sublime Grand Commander.

S. G. C.—(*Strikes* ו. *All sit.*) Most Learned Junior Knight Interpreter, at what hour do the labours of the Knight Hermetic Philosophers commence ?

J. Kt.—Sublime Grand Commander, the Work is always in progress.

S. G. C.—Why, Most Learned Junior Knight Interpreter?

J. Kt.—Because the Work to which the Knight Hermetic Philosophers are devoted, requires the perpetual action of his powers, and suffers no interruption but during the moments claimed by the infirmities of created nature.

S. G. C.—Most Learned Senior Knight Interpreter, what are the moments that our traditions allow for the repose of a Knight Hermetic Philosopher?

S. Kt.—The hours of perfect darkness.

S. G. C.—At what hour is the Work resumed, Most Learned Junior Knight-Interpreter?

J. Kt.—At the first appearance of light.

S. G. C.—What hour is it, Most Learned Senior Knight Interpreter?

S. Kt.—The ORIENT brightens; it is the hour for labour.

S. G. C.—(*Strikes* יהוה. *All rise.*) As it is the hour for the commencement of our labour, join me, Illustrious Knights, in prayer to T.S.A.O.T.U., to bless our Work and make it conformable to His law.

All kneel and face the East.

PRAYER.

Sovereign Master of Immensity, whose throne is in the heavens, receive the homage of our admiration and worship. Thou causest the star of the day and the soft messenger of night to mark the seasons, an to regulate the labours of mortals. We prostrate ourselves before the majesty and wisdom of Thine eternal laws; we invoke Thy name, for we are Thy children. Bless our work; dispel the darkness of our souls; continue to shield us with Thy protecting hand and to guide us unceasingly towards good, the perfection of which resides in Thee.

ALL.—Glory to Thee, O Lord! Glory to Thy name! Glory to Thy works!

S. G. C.—(*Strikes* ٦. *All resume stations.*) Your station in the Senate, Illustrious Knight-Guardian of the Sanctuary?

GUARDIAN OF SANCTUARY.—At the door of the Senate, Sublime Grand Commander; to deliver your orders to the Sentinel who guards our sacred portals. I receive the pass from the Illustrious Knights who enter, after having seen them in proper regalia and duly announced.

S. G. C.—Illustrious Knight Sword Bearer, your place in the Senate?

SWORD BEARER.—In the South Valley, near the Learned Senior Knight Interpreter; and I assist the Knight Captain of the Guard, and am always ready to protect our mysteries, with the Glaive of Honour, against the profane.

S. G. C.—Illustrious Knight Standard Bearer, your place?

STANDARD BEARER.—In the North Valley, near the Learned Junior Knight Interpreter; and I unfold the glorious Standard of our Order, that under its sacred folds the Neophyte may, with confidence, invoke the blessing of T.S.A.O.T.U., when vowing fidelity to our venerated Rite.

S. G. C.—Your place in the Senate, Illustrious Knight Captain of the Guard?

CAPTAIN OF GUARD.—Near the Most Learned Junior Knight Interpreter; to see that the Hermetic Philosophers are at their respective posts; and to make the necessary proclamation at the reception of a Neophyte.

S. G. C.—Illustrious Knight of Introduction, your place in the Senate?

KNIGHT OF INTRODUCTION.—In the South Valley, near the Knight of Finance; I prepare the Neophyte, whose intelligence urges him to knock for admission into our Temples, there to find the intellectual treasures that the Initiate delights to study, and accompany him in search of light in his various journeys toward truth and perfection.

S. G. C.—Illustrious Knight Marshal, what is your allotted duty for the good of the Senate?

Kt. M.—Sublime Grand Commander, it is to obey your orders; to make the responses for the Neophytes; to cheer them on their arduous journeys, that with my assistance they may reach in safety the perfection of Masonic truth.

S. G. C.—Illustrious Knight of Eloquence, your station?

KNIGHT OF ELOQUENCE.—On your right hand, Sublime Grand Commander, as the Orator of our beloved

Masonic rite to faithfully instruct the brethren that happiness may be attained; and to see that the Sacred Book of Laws is duly opened and surmounted with the Sword of Honour and the Myrtle of Initiation.

S. G. C.—Your duty, illustrious Knight Archivist?

KNIGHT ARCHIVIST.—To keep a clear copy of the transactions for the information of the Mystic Temple, 32nd Degree, of the Province of [...], and the Sovereign Sanctuary; to faithfully preserve the rituals; attach the Seal to all documents of the Senate, and to read the Balustre at the opening of the work.

S. G. C.—Your duty, illustrious Knight of Finance?

KNIGHT OF FINANCE.—To receive all funds due to this Senate from the Illustrious Knight Recorder, giving my receipt for the same, to pay them out upon the order of the Sublime Grand Commander, and to use my influence for the prosperity of our Antient and Primitive Rite.

S. G. C.—Your duty, illustrious Knight Recorder?

KNIGHT RECORDER.—To engrave the proceedings of this Senate; to receive all money due, and pay it over to the Illustrious Knight of Finance, taking his receipt for it.

S. G. C.—Most Learned Junior Knight Interpreter, why do you preside in the North West of the Senate?

J. Kt.—That I may defend the Order against the ignorant who revile it; and assist the brethren in establishing an equality of love between those whom human weakness has caused to err.

S. G. C.—Most Learned Senior Knight Interpreter, why is your place at the South West of the Senate?

S. Kt.—That I may assist in the inspection and regulation of the work; aid the Sublime Grand Commander in his duties; return good for evil, that the enemies of the Order may be changed to good and faithful brethren.

S. G. C.—The Sublime Grand Commander's place?

S. Kt.—In the East, to watch the Work, that it be perfectly executed, and fill the Senate with Light and Truth.

S. G. C.—Thanks, Illustrious Philosophers. You will now join in singing the Ode.

ODE. (Air: *Old Hundredth.*)

Where'er the Orien spreads its light;
Where'er our Brethren feel its power,
May they in harmony unite;
In zeal improve each working hour.

Let friendship and fraternity,
Their strengthening influence give;
That in close bonds of union, we,
May prosper whilst we live.

So Brethren of the Mystic tie,
Our strength and courage all are one;
As tolerant is the All-seeing Eye,
In tolerance let our work be done.

Thus to his work each faithful heart,
Gives all his intellectual power,
In labour due, each bears a part;
Brothers, it is the working hour.

S. G. C.—(*Strikes* יהוה.)

To Order, Illustrious Knights, observe the Orient and attend to giving the S. *17*. Accordingly, in the name of the Sublime Architect of the Universe and under the auspices of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great

Britain and Ireland, I declare the labours of this Senate in activity on the Seventeenth Degree of Masonry, Knight Hermetic Philosopher, for the propagation of Wisdom, Science and Truth. Illustrious Knight of Eloquence, attend at the Altar and unfold the Sacred Book of Laws. Illustrious Knight Guardian of the Sanctuary, inform the Sentinel that the Senate is opened, and if there are any visiting Knights, invite them to participate in our labours.

The Orator opens the Bible and places the Sword and Myrtle on it. Guardian of Sanctuary does as instructed.

Illustrious Knight Archivist, you will now read the graven tablets of the last meeting. (*Archivist does so.*)

RECEPTION.

The Knight of Introduction prepares the Neophyte by divesting him of his upper garments, and placing over his eyes a veil of dark gauze; he then strikes ו-ווווו-ווווו *on the door.*

G. of Sanc.—(*To Senior Knight.*) An alarm at the gate of our Philosophical Academy, Most Learned Senior Knight Interpreter.

S. Kt.—Illustrious Knight Marshal, attend to it.

Kt. M.—(*Strikes* ו *on door; opens and asks*) What do you desire?

Kt. of Int.—(*Outside*) To be admitted into your Academy, if you deem me worthy.

Kt. M.—Have you made sufficient progress in the study of the preceding degrees?

Kt. of Int.—I have.

Kt. M.—Give me the Sign and Word of Knight Sage of Truth. (*This is done.*)

Enter this Philosophical Academy.

Music. Neophyte is brought in.

S. G. C.—I shall now proceed to test the progress which you. have made in your study of the hidden mysteries of Nature and Science. If you answer satisfactorily you will be allowed to proceed in your initiation ; but if you are proved guilty of inattention to our Mysteries, we shall remand you back that you may undergo further preparation and instruction.

Tell me what qualities were ascribed by our venerated Patriarchs to the seven Planets?

NEOPHYTE.—(*Assisted by Marshal.*) Saturn, cold and dry; Jupiter, warm and moist; Mars, hot and dry; Sun, fiery and dry; Venus, moist and warm; Mercury, warm and dry; Moon, cold, moist and changing.

S. G. C.—In the Pythagorean doctrine the system of numbers resolved the problem of cosmogony. This science of numbers represented not only the arithmetical qualities, but all grandeur, all proportion. By it we ought to arrive at the discovery of the principle of things, which, in our times, is called the absolute, or unity. The mind of Deity, like the mind of man, is essentially geometrical, and the system of mathematics is found to prevail throughout all nature, therefore an enquiry into mathematics is a research into the mind of Deity. What is the power of numbers?

Kt. M.—(*For Neopyhte*) Unity, or ONE, having no parts is not so much a number as the principle generator; it is the symbol of identity, existence and general harmony; it is, said Pythagoras, the essential attribute, the sublime character, the seal even of Divinity. Binary, is the symbol of diversity, inequality, division, or separation, man and woman, representing matter, or the passive

principle. Ternary, image of the Supreme Being, uniting in itself the properties of the TWO first numbers. To the Pythagoreans it represented not only the surface but the principle of the formation of bodies. It applies to the THREE chemical principles, which give animation to the whole world, Salt, Sulphur, and Mercury, belonging to the THREE kingdoms of Nature,—vegetable, mineral, and animal; Spirit, Soul and Body; Birth, Existence, and Death; Dryness, Humidity, and Putrefaction; from all times the ancients held the Ternary in great respect.

The number FOUR is that by which the ancient people represented nature as the number of corporiety; it is found in time and space; there are FOUR Cardinal points, FOUR Seasons, and FOUR Elements. The Gnostics claimed that all the edifice of their science reposed upon a square of which the angles were Sege (silence), Hathos (profundity), Nous (intelligence), and Aletheia (truth).

The number FIVE was considered as a mystic number, composed of the Binary and Ternary, and symbolises the vital essence, the animating spirit. As the Pentalpha, it is an emblem of fellowship.

The number SIX was in the ancient mysteries a striking emblem of nature,—North, East, South, West, the Zenith, and Nadir. The Double Triangle of six points, is the emblem of the sentence of Hermes, who said: "That which is below is like that which is above"; this figure is emblematic of Deity.

The number SEVEN, according to the Sages, governed the Universe, and was called the perfect number.

The Egyptians considered it as the symbol of life, and Plato says that the soul of the world was generated out of it. It represents the seven eternal principles of nature, attraction, repulsion, circulation, light, heat, sound, and corporiety. It recalls the seven planets, seven celestial spheres, seven primary colours, the seven harmonic tones, seven days of the week, seven periods of creation, and the seven cosmogonical representations of the Egyptians, which resolved themselves into eight in the soul of the world.

The number EIGHT is a symbol of perfection, and its figure indicates the perpetual and regular course of the Universe, it is the first cube. The Gnostic Ogdoade, was eight stars, which replaced the eight Cabiri of Samothrace, the eight Egyptian and Phœnician principles, the eight gods of Zenocrates, and the eight angles of the Cubic Stone.

The number NINE was regarded by the Sages with veneration for reasons already given; being composed of three times three, it refers to the perfection of the spheres, and each of the elements constituting our body is ternary.

The number TEN is most Sublime, as it contains the monad or unity which created all things, with the 0 or symbol of chaos, out of which the world was formed, and it was the foundation of the Hebrew Sephiroth. It comprehends life and nothingness, power and strength, the beginning and end of the divine science.

The number ELEVEN was considered an omen of defeat and death.

The number TWELVE alludes to the twelve months, and the twelve signs of the Zodiac, expressing the twelve operations of nature, spiritually and materially.

S. G. C.—Conduct the Neophyte to the altar.

Leads Neophyte to the altar. Neophyte kneels.

Std. Br.—(*Holds banner over him.*) Brother, kneel beneath the glorious folds of the refulgent banner of the Bite, and re-attest your fidelity to the Ancient and Primitive Rite of Masonry.

S. G. C.—(*Strikes* יהוה. *All rise.*) Let the triangle be formed, illustrious Knight Hermetic Philosophers. (*Done.*)

To the glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A.B., in the presence of the Sublime Architect of the Universe, and this Academy of Illustrious Hermetic Philosophers, renew all my former obligations to the Antient and Primitive Bite of Masonry, and should I knowingly violate my oath, I do most solemnly pray that each and every member of the Rite will look on me with scorn and disgust, as without honour or faith; a man to be despised, unworthy of trust or confidence, as a degraded perjurer. May I crawl as a reptile, unworthy to look for hope, respect, or condolence from all honourable men and brothers of our venerated Rite, should I be so vile as to break this my solemn oath; and may T.S.A.O.T.U. be my help.

ALL.—Amen! Amen!! So mote it be!!!

The Gauze Veil is now removed. The Brazier is lighted.

S. G. C.—I will now invest you with the insignia of your rank. I also entrust you with the Signs and Words of the degree of Knight Hermetic Philosopher. (*Done.*)

I congratulate you upon the high Masonic dignity you have received. Illustrious Knight Captain of the Guard, you will now make the usual proclamation.

C. of G.—(*Gives the Accolade, saying*) To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

Arise, Knight Hermetic Philosopher, which I now proclaim you, and I call upon all present to recognise you in your quality as such, and to render you aid and protection in case of need.

S. G. C.—Join me, Illustrious Knights, in saluting our new made Knight. (*Together: battery* ו-ווווו-ווווו. *S. G. C.* s*trikes* ו. *All are seated.*) You will now pass the Sign, Words, and Battery, with the Illustrious Junior and Senior Knights Interpreters, and then return to the Orient for further instruction.

Neophyte is lead to the N. W., and S. W., gives Word, &c., and returns to the East.

S. G. C.—I will now, Illustrious Knight Hermetic Philosopher, explain to you the Hermetic Cross. The Cross represents the tree of science, and mystically corresponds with the secret teachings of the high mysteries, and contains all the sacred numbers: it is the base of Geometry. This symbol existed in the Isle of Cazumel, and on the coast of Yucatan, nearly four

thousand. years before Christ; and was revered as the divinity of rain, allegorical of fertility.

Quetzalcoatl, the legislator of the Indians, was represented in a robe with crosses. It was used anciently to indicate the roads. It was consecrated in China to the adoration of the Sublime Architect of the Universe. The Priests of Mythras made the sign of the T Cross upon the forehead of the initiates, and a similar sign prevails among the Indian Brahmins in touching the five points of the face. Nature often adopts the cruciform in its mysterious operations.

In Northern Asia, and in some parts of America have been found large stones in the form of a Cross, adored by the ancient people. Many mythological ruins in Greece have had the same form.

In Egypt the Thos (land-marks), were often in wood, and in the shape of a Cross. On the transverse pieces were inscriptions relative to science and the arts; and to multiply those inscriptions, they sometimes placed two or three cross-pieces, which made double or triple Crosses, which are frequently seen on ancient monuments, as well as single crosses; again it is considered as the key of the Nile, to which river that country owes its fertility. We have seen how general was the veneration for this sign, with different motives.

It is to be remarked, with as much pleasure as interest, how natural good sense knew, 'when science was but little advanced, how to represent by so simple a sign as two sticks laid across at right angles, the course of the sun and the progress of the seasons. It is not astonishing that to fix better the attention of the people

on those great phenomena to which we owe the productions of the earth, and to excite them to a pious gratitude towards their author, this representative sign was made a religious symbol.

The Red Cross is the symbol of the life to come; the origin of this Cross is of the highest antiquity.

The horizontal line represents the Equator, and the vertical, the Meridian; we have thus four extremities of the Equator, and the two solstices of Summer and Winter at those of the meridian; consequently, the four seasons. By analogy, they unite to Spring, youth and morning; to Summer, ripe age and noon; to Autumn, age and evening; and to Winter, death and night.

The Alchymists added to those four points, which they called the four generative elements, Fire, Air, Earth and Water, which they expressed by conventional signs. They constructed a diagram of a circle enclosing a square, within which was a triangle containing a point from which proceeded two lines, and inscribed it thus:— From the first great cause sprang two contraries, from these the three principles, and the four elements, which are resolvable into the quintessence; so that as all things arise from one fixed thing, all matter is reduceable to the dual male and female principle, symbolically termed the sun and moon.

To form our cross commence by tracing a circle of three hundred and sixty degrees, in which design a cross of twelve equal squares, which represent the the solar year; one-half, in ascending from January to the end of June, indicates the progression of the days; and the other half, July to the end of December, the

declination of the sun. This cross essentially marks the line of the meridian from South to North, and indicates at the same time the strong heat of Summer, in opposition to the frosts of Winter.

A horizontal line traverses the entire world from East to West, and shows us equal days and nights in the zone which it divides; this line is called the Equator.

In casting the eye of imagination over the four quarters of the globe we discover in this cross the principle of life, which is the Air, or the East, the beginning of vegetation, or Spring, which announces to us the awakening of Nature; infancy should be placed on this side, for man finds himself in the Spring of life, as the horizon of morning indicates the appearance of day in this quarter of the world, and the sun rising in the East enriches it with its beneficent rays.

Let us now look to the top of the cross; we shall find there fire, which is the soul of life, according to many philosophers, who symbolised by this element the Creator of the Universe. The Summer, by its great heat, characterizes the second part of the year.

Man, in adult age, is distinguished by the desire of reproduction of his kind, and by the strength of his physical faculties.—Noon is naturally found in this part of the cross, because the sun is at its highest point, which makes the meridian.

If we look at the West, we shall find that that part of the world contains more atmospheric humidity. Autumn, which is the third season of the year, shows us that all the productions of the earth have arrived at their maturity. Man, in this division of the cross, is placed in

his decline, which we denominate age—third period of life—that in which he should live happy, if he has known how to profit by the preceding years of his labour. This division of the cross indicates also that the sun descends under the horizon of night in the West; it is the time when man prepares himself for rest.

In the North is found the earth, as being the most material, and consequently the heaviest portion; it is also the reason why we place it at the bottom. Winter, when all is frozen from its distance from the sun, produces the fourth season of the year, when all nature seems to be completely inert. The portion of the globe to the North is found to be less peopled than the other portions of the earth, because it is an almost continual winter. In this part of the cross is indicated the death to which each creature is obliged to submit.

Man, as well as animals, returns to the ground; all of matter is decomposed to be reproduced under other forms, and is annihilated by turns, according to the order of Divinity and Nature. In the bottom of the cross, is the instant of sleep or night; which makes the fourth part of the day, composed of twenty-four hours.

In the centre of the cross is found the Flaming Star, with a Delta in the middle bearing in its centre the simple, but great character of UNUS DEUS, ONE GOD!—the point signifying the Universe, which is governed by invariable rules.

The laws are indicated by twelve squares, which bear the names of the months, composing the Solar Year. Outside of this cross there is another, announcing the lunar months of twenty-eight days, two hours,

seventeen minutes and thirty-six seconds, which the Mahomedans still follow; their year is therefore composed of thirteen lunar months, which gives the same number of days as those of the solar year, which is three hundred and sixty-five days, forty-eight minutes and forty-eight seconds. The Lunar Cross is called the Hammer Cross.

The Alchymists of the middle ages wore a ring with the initials I.A.A.T.—*Ignis*, *Aqua*, *Aer*, *Terra*,—Fire, Water, Air, Earth. The Hebrew words for the four elements, were—

Iammim—Water;
Nour—Fire;
Rouahh—Air;
Iabescheh—Earth.

Of these four letters were the following aphorisms

I. "*Ignem naturæ regerando integrat*."
One restores the fire of Nature by regenerating it.

N. "*Igne natura renovatur integra*."
Nature is entirely renewed by fire.

R. "*Igne nitrium roris invenitur*."
The dew of nitre is found by fire.

I. "*Indifesso nusu repellanus ignorantiam*"
Repel ignorance by indefatigable efforts.

Alchemy was a branch of learning cultivated by the Egyptian priests and the reduction of the golden calf to powder by Moses is instanced by the Adepts as evidence of his ability in their science, the study of which was general in the East and carried thence by the Arabs to Spain and spread by the Templars. The brotherhood adopted a symbolical language of its own

in order to conceal its secrets under a Ceremonial Rite and binding oath, such as was common amongst the learned at the time, and also to protect the professors from persecution as sorcerers. In Germany a legend was propagated that the order derived its principles from Christian Rosencreutz who was born in 1387 and travelled to the East. The doctrine of the order was established on three principles: first, the perfectionment of man that he may approach the divinity by his virtues; second, the study of the occult virtues of science; third, the study of the secrets of nature, mystic theology, the sacred names of God, of angels, the elements, the seven planets known to the ancients. Their emblems were the sun, moon, double triangles, the rose. As we have already given you in our ceremonials an outline of the hermetic philosophy, you are now prepared to extend your enquiries into the three worlds termed by them the elementary, intellectual and angelic, which correspond in some measure with the three series into which our Rite is divided in the grades of Chapter, Senate and Council.

S.G.C.—(*Strikes* ו. *All seated.*) You will now listen to the Lecture.

The Neophyte is seated. The following questions are put by the Sublime Grand Commander and answered by the Senior Knight Interpreter, and may be extended from the Lectures.[14]

Q.—Illustrious Senior Knight Interpreter, what is the first study of an Hermetic Philosopher?

A.—The research of the operations of Nature.

Q.—What idea can you give me of Nature?

[14] [See *Lectures of a Chapter, Senate and Council.*]

A.—It is invisible, though it acts visibly, for it is but a volatile spirit, which does its office in the body, and which is animated by the Universal Spirit which we know in common Masonry, under the respected emblem of the Flaming Star.

Q.—What does it positively represent?

A.—The divine breath, the central and universal fire which vivifies all that exists.

Q.—What qualities should the scrutinizers of Nature possess?

A.—They should be those of nature itself; that is to say, simple, patient and constant; these are the essential characters which distinguish good Masons.

Q.—What is the seed or germ of each thing?

A.—The most perfect decoction of the thing itself.

Q.—Where is it contained?

A.—In the four elements.

Q.—What engenders it?

A.—The four elements, by the will of the Supreme Being and the imagination of Nature.

Q.—What signifies the Flaming Star?

A.—It is an emblem of the Divine fire, of the life-giving light, which renews unceasingly, of the inexhaustible benevolence of the divine source, which from the centre of the universe gives it its laws, rules the course of the stars, pours fertility upon the earth, and is prodigal of ornament, in order that its children may be happy.

Q.—What signifies Masonically the 12 signs of the Zodiac?

A.—The Poets of antiquity styled them the 12 temples of the sun, because in its annual revolution, it seemed to

overrun these 12 signs, one each month, or three each season in its journey; it arrives periodically upon each branch of the Mystic Cross; it is for this reason that the four divisions indicate the four principles of Solary epochs, equinoctial and solstitial. They were hieroglyphical emblems, fixed upon the celestial atlas by the ancient hierophants, of which the meaning was known only to the initiates.

S. G. C.—Thanks, Illustrious Senior Knight Interpreter. After the details which have been given to you I consider it my duty to impress upon you that, conformably to our ritual there has always existed in the universe, fixity and regularity. God being, there was necessarily a basis for him to be, to live and to act; this life, this action, was necessary before there could be a result. In whatever part there has been an intelligent being, traces of his intelligence are necessarily found. And we may note above all, that ever since intelligence existed there has been increased development in all creation, which is an organisation of matter; and all which exists to-day differs from what was before it, as the present will, in turn, receive alteration. Of all those things which are composed of the four elements fashioned by the hands of the Supreme Being, the stars, suns and systems, nothing is imperishable or constituted for eternity. Thus the father of growth and progress, T.S.A.O.T.U., has willed that as every world had a commencement, so also it will have an end; He only is eternal.

We will look at the question locally, in the region embraced by our senses, in the stars which surround

and enlighten us, and try to penetrate to the origin of things. In the state of Chaos, it is probable that the substance was not compact, that it was a mixture, or single element which comprised within it four elements, submitted successively to vital force, the creative spirit determining the points for concentrated action. If there was a first nation or a first amongst beings, there was doubtless a first born amongst the multitude of stars which roll over our heads.

We will now inquire whether matter has a limit. To this we answer, yes, in its weight and volume, which neither augments nor diminishes; but no, in its extension which is bounded only by immensity, in which it can delate infinitely. Matter then exists everywhere in space, a void nowhere, or if such void exists it is only partially and for a time. The creative spirit finds matter everywhere, for its organising labour, in which to individualise itself and perform a work. The faculty or will of this spirit, being continuous, each instant sees newly created worlds, and if eternity is there to produce them there is immensity of space to contain the production. In proportion, as the organizing principle operates the new worlds concentrate by their inherent attraction; the confused chaotic matter separates, and the lighter parts float, whilst the heavier sinks to form the hard base or centre, whilst the fluids, composed of air, water, fire, and earth, delated to excess, form the four distinct elements.

The first of the elements to rise from the mass should be fire, and it is perhaps that which produces the separation of the others; then follow air and water; the

solid mass was not at the beginning such as it is to-day; for the constituent elements, as they now are, were produced by the application of heat and the modification of cold. The first ray of warmth, or perhaps the fIrst electrical spark, penetrates the mass in space, producing movement and confusion, fermentation, boiling, and dissolution. At times, stars explode, or fly off like the breaking of a revolving millstone, or they dilate into impalpable essence; we have, in this way, a series of planets arising from a pulverised or broken-up star of greater magnitude. These fragmentary agglomerations, frozen or burning, rounded by rotatory movement, cooled by immobility, or warmed by the shock, become, ere long, fitted to serve as the basis of life; that is to say for the soul or vital essence to constitute organic forms, suited to act upon the same matter.

The cooling of a star, which loses the heat proper to it, or its internal caloric, is sometimes arrested by another in its neighbourhood which commences an attraction with it, for these spheres aid or retard each other, in proportion as they are extinguished wholly or in part; fire can no more produce annihilation than the other elements, it only changes the form, place, action, or aliment. Warmth and light appear to be but one and the same thing; the fire of the sun is identical with that of the earth; and the combustion which we can produce by means of a spark drawn from flint is absolutely the same as that given out by a burning glass when it is used to concentrate the sun's rays. You will now listen to the discourse of this degree.

DISCOURSE.

Brother, the Antient and Primitive Rite of Masonry is founded on Religion, Science, Knowledge, and Virtue. Sweet Religion unfolds to man his brilliant destiny; it occupies his mind with its promises; it is a protector which guides him amid perils; it shows the spirit of loved ones hovering around him; applauding his good deeds, and rejoicing when he shuns the path of passion or of crime. It supports him as he falters amidst precipices; and amid the darkness of ignorance and error, it consoles him who is dying upon the bed of pain. If man, the monarch of nature, is loaded with chains, religion breaks them; her sublime inspirations elevate him even to the Deity.

This is exemplified in the allegorical discourse of this degree.

It was Cain, the first born of Adam, who gave to the Angel of Death his first prey. Cain killed his brother, but the soul of the victim flew to the celestial dwelling, where it was thus challenged by the Great Eternal:

"Mortal, whence comest thou? Thou hast not yet been summoned!"

"I come," answered Abel, "because thy work is incomplete. Thou gavest man an organized intelligence. At the moment when thou gavest him breath, thou gavest him place over the rest of creation. This being, *par excellence*, is thy interpreter and thy delegate upon earth; and thou hast subjected him to the eternal laws of matter, and made him the most helpless of all thy creatures, over whom he exercises supremacy. Thou hast neither given him the strength of the lion, the stature of the elephant, the agility of the gazelle, the dexterity of the ape, the

piercing sight of the eagle, the splendour of the peacock, nor the melodious voice of the nightingale."

"Man and matter," replied God, "thy complaint is unjust. I have bestowed upon thee three eminent gifts, which more than recompense thee for thy natural feebleness, and given thee empire over all the creatures thou hast mentioned. I have given thee intelligence, to invent, language, that thou shouldst associate with thy fellow man; hands to execute; whilst the animals remain circumscribed within the limits of their respective organizations, slaves of a blind instinct. Thou alone hast received the eminent gift of power to know thyself, to perfect thy nature, and to measure the extent of thy rights and duties. Man, thy complaint is unjust; thou hast sought and thou hast found the divine sciences. Thou hast asked, and I have given thee bread for mind as well as body, in the mysterious laws of nature. Thou hast knocked, and I have opened unto thee the door of eternal happiness, whence thou hast been able to contemplate my work—the Creation! Plunge, then, oh, mortal, thy regard into chaos; cross these thick darknesses, and thou shalt be initiated, which is to say, thou shalt learn the first cause and the second."

Thus spake the Almighty, and placing his finger upon the forehead of the Neophyte, he permitted him to see the mysteries of the eternal work.

The first object which struck the sight of the new initiate, was the still virgin earth, red with blood, newly spilled. From the black and smoking spot arose a fetid vapour, which, condensing in the air, gradually assumed the form of a gigantic figure, covered with a black veil; it

was Repentance just brought forth by Crime, and there Cain, the fratricidal Cain, prostrate upon the earth, his bosom torn by remorse, and striking his breast, raised his eyes, red with weeping, towards the skies, henceforth the immortal dwelling place of his victim. But God was inexorable to his supplications.

At this withering sight, Abel, moved by the most generous pity, could not restrain his tears, but addressing the All-powerful Being, to whom all hearts are open, said: "Eternal Benefactor of Nature, pardon for my brother, or let me redescend to the land of suffering and console him."

At this touching prayer, all the celestial harmony of heaven broke forth; all the heavenly chorus, which surrounds the throne of the Eternal, saluted Abel; all creation gave forth the hymns of mercy and forgiveness; and God looked kindly upon the sinner, and upon the Elect. This benevolent and refulgent look, no mortal can depict; but the just, like Abel, will comprehend it.

This magnificent allegory, of such majestic simplicity, is perfectly Masonic ; have we not, for one of our emblems, the trowel; and does not the trowel hide, repair, and reconstruct what vice and crime would sometimes destroy? Neither can we assign a more noble origin to PARDON AND REPENTANCE.

CLOSING.

S. G. C.—Illustrious Knight Recorder, you will please read the graven tablets of this day's work.

Knight Recorder reads the minutes.

S. G. C.—(*Strikes* ווו.) Illustrious Knight Guardian of the Sanctuary, you will now call upon all present that each

member may have an opportunity to contribute something for the aid of the unfortunate.

Done. S.G.C. strikes וווו

If any Illustrious Knight has a proposition to bring forward for the benefit of this Senate and our Antient and Primitive Bite, now is the time to speak.

Most Learned Senior Knight Interpreter, at what hour do the Hermetic Philosophers suspend their labours?

S. Kt.—When the sun disappears from the azure vault of heaven.

S. G. C.—What hour is it, Most Learned Junior Knight Interpreter?

J. Kt.—The sun is at its inferior meridian, and it is time for the suspension of our work.

S. G. C.—As it is the hour of rest and perfect darkness, join me, Illustrious Knight Hermetic Philosophers, in prayer to T.S.A.O.T.U., that He may continue to bless us, our labours, and our Venerated Rite.

PRAYER.

ALMIGHTY GOD, Father of Immensity, who, with a word, hast created the world, and whose look gives Life to every thing that breathes, we thank Thee for the favours which Thou hast deigned to shed over us this day. Thine is the Glory of all that has been done. Continue to extend over us Thy Protecting Hand, and to direct us towards that Good whereof all Perfection resides in Thee.

ALL.—Glory to Thee, O Lord! Glory to thy Name! Glory to Thy Works!

S. G. C.—The illustrious Knights will join in singing the closing ode.

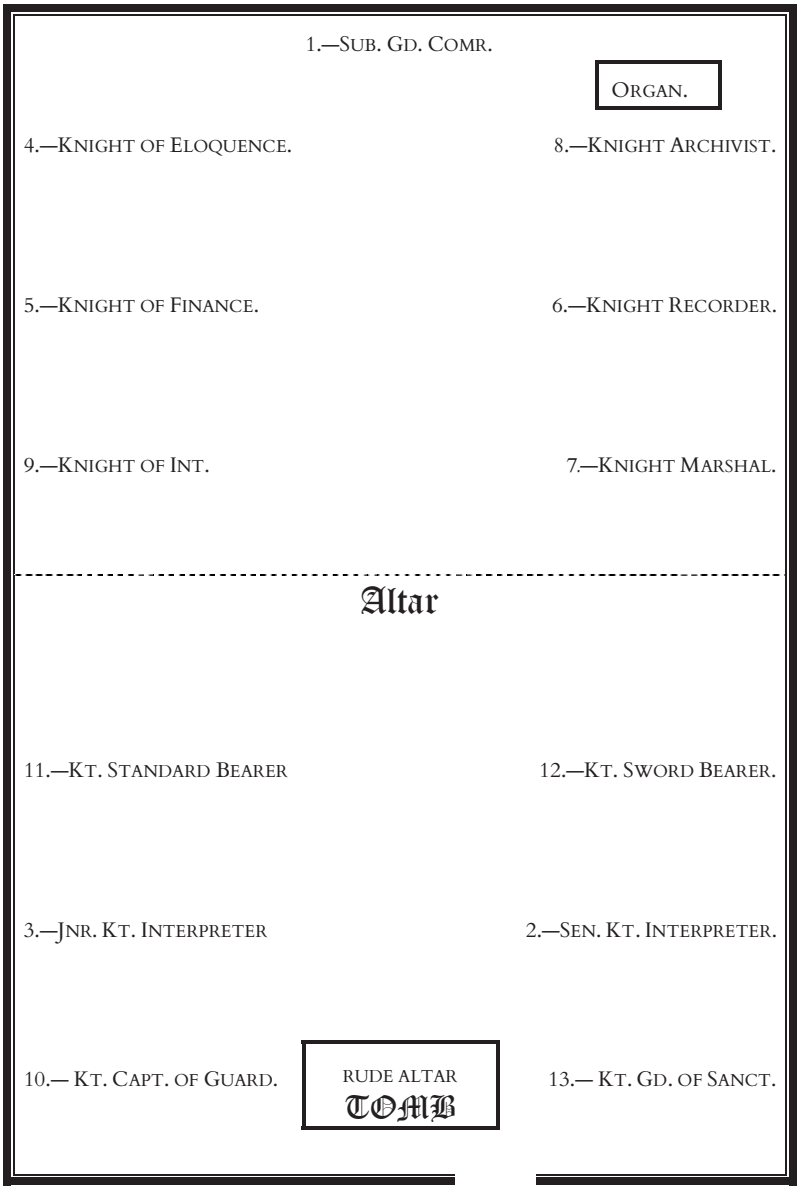
The Orient pales its light,
And darkness gathers round;
So let the lonely hours of night
In Faith and Hope abound.

Our labours now are at a close,
Rest calmly with the night,
And with your soft and sweet repose
Be visions fair and light.

S. G. C.—(*Strikes* יהוה.) To order, Illustrious Knights, observe the Orient and attend to giving the S. *17*. Accordingly, in the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary, in and for Great Britain and Ireland, I declare this Senate of Knight Hermetic Philosophers duly closed. Illustrious Knight of Eloquence, attend at the altar, and close the Sacred Book of Laws. Illustrious Knight Guardian of the Sanctuary, inform the Sentinel that the Senate is closed. And now, Illustrious Knight Hermetic Philosophers, depart in peace, and may the Spirit of God watch over you!

CLASS V—AREOPAGUS.

[Temple plan for Anthropophagus degrees goes here.]



KNIGHT KADOSH.

18th Degree.

Three apartments are used. The first is Black, and dimly lighted by a sepulchral lamp, suspended from the vault; there is an altar, on which is a skull and the Sacred Book.

The second apartment or Senate, is Red, containing a Tomb on which is a Knight representing J.B.M.;[15] *in the North is the Mystic Ladder, on the uprights of which are the words* "Oheb Eloah," *and* "Oheb Kerobo."

NAMES ON THE FIRST STEPS.	NAMES ON THE SECOND STEPS.
1.—Tsedakah.	7.—Astronomy.
2.—Shor Laban.	6.—Music.
3.—Mathoc.	5.—Geometry.
4.—Emounah.	4.—Arithmetic.
5.—Amal Sagghi.	3.—Logic.
6.—Sabbal.	2.—Rhetoric,
7.—Ghemoul Binah Thebunah.	1.—Grammar,

The third apartment is styled Areopagus. It represents a Temple with twelve red and white columns sprinkled with flames, and decorated with the Banner of the Rite; near the Orient there is placed a King's Crown, and a Triple Tiara; the altar is in the centre; all the Knights wear gowns and swords. A black scarf with a double-headed eagle. To right of the altar is placed an image of Justice, severe in aspect, holding in one hand the Material Arms of a Knight Kadosh, and in the other the Emblem of Truth aud the Standard of the Order; its right foot crushes the hydra-head of ignorance, by which the poniard is broken. To the left is the Double-Headed Eagle with expanded wings, a Symbol of Masonry, which is spread over the two hemispheres, and which ought one, day to unite all mankind under the Banner of Fraternity.

In some Rites the name of Senate and Areopagus are the reverse of this, and the Mystic Ladder is placed in the Areopagus.

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[15] [Jacobus Burgundis Molensis, *i.e.*, Jacques de Molay, last Grand Master of the Knights Templar.]

OPENING.

SUBLIME GRAND COMMANDER.—(*Strikes* יהוה.)

Most Learned Senior Knight Interpreter: the first duty of a Knight Kadosh?

SENIOR KNIGHT.—Sublime Grand Commander: it is to assure ourselves that we are guarded against the indiscretion of the profane.

S. G. C.—Let it be done.

S. Kt.—Illustrious Knight Guardian of the Sanctuary: ascertain if we are guarded against the indiscretion of the profane ?

G. of S. opens the door; ascertains from the Sentinel that the Senate is secure; then closes door, and addresses the Senior Knight Interpreter:

GUARDIAN OF SANCTUARY.—Most Learned Senior Knight Interpreter: we are secure from the prying eyes of the profane; none can overhear our mysteries.

S. Kt.—Sublime Grand Commander: all is secure.

S. G. C.—Ascertain if all present are Knights Kadosh.

S. Kt.—(*Strikes* יהוה.) Illustrious Knights in the South: to order. (*All in the South rise.*)

JUNIOR KNIGHT.— (*Strikes* יהוה.) Illustrions Knights in the North: to order. (*All in the North rise.*)

S. Kt.—Illustrious Knight Marshal; advance, and give me the word of a Knight Kadosh. (*This is done.*)

J. Kt.—Illustrious Knight of Introduction: advance, and give me the word of a Knight Kadosh. (*This is done.*)

S. Kt.—Illustrious Knight Marshal: you will receive the word from the Knights in the South, and communicate it to the Sublime Grand Commander.

J. Kt.—Illustrious Knight of Introduction: you will receive the word from the Knights in the North and communicate it to the Sublime Grand Commander.

This is done.

S. G. C.—Illustrious Knights: the word is received in the Orient in Antient and Primitive form. Most Learned Senior Knight Interpreter: are you a Knight Kadosh?

S. Kt.—I am, Sublime Grand Commander.

S. G. C.—What is your Age?

S. Kt.—One Hundred Years.

S. G. C.—What do you mean by Kadosh?

S. Kt.—Holiness of Life.

S. G. C.—Give the sign. (*Done.*) Why do you place the right hand on your heart?

S. Kt.—To acknowledge my confidence in God.

S. G. C.—Why do you place the right hand on your knee?

S. Kt.—To indicate that a Knight Kadosh should kneel with reverence to T.S.A.O.T.U.

S. G. C.—What is your Pass Word?

S. Kt.— K[yrie] E[liel].

S. G. C.—What do you mean by *Eliel*?

S. Kt.—Strength of God.

S. G. C.—What do you mean by *Kyrie*?

S. Kt.—Lord.

S. G. C.—Have you a Sacred Word?

S. Kt.—I have two.

S. G. C.—Give them.

S. Kt.—*Mennahim*.

S. G. C.—*Nekam Magghai*.

What do you mean by the first?

S. Kt.—Consolation from God.

S. G. C.—And the second?

S. Kt.—Vengeance on the murderers.

S. G. C.—What is your Grand Word?

S. Kt.—*Nekam Adonai*.

S. G. C.—What does it signify?

S. Kt.—Vengeance, Lord.

S. G. C.—What is the aim of a Knight Kadosh?

S. Kt.—To dispel ignorance, punish crime, and war against superstition, despotism, and tyranny.

S. G. C.—When do the Knights Kadosh celebrate their mysteries?

S. Kt.—From the rising to the setting of the sun

S. G. C.—What time is it?

S. Kt.—Sunrise.

S. G. C.—That being the time for the commencement of our labour, join with me, Illustrious Knights, in imploring a blessing from the All-Powerful.

All kneel facing the Orient.

PRAYER.

Supreme Intelligence, source of all happiness, Father of Life and Nature, whose hand guides the Universe, and controls the celestial powers, to whose laws the stars are submissive, and at whose command the seasons return. All-Powerful Creator, look with benignant love, we beseech Thee, upon us, and all Knights Kadosh. Enable us to pursue the paths of justice and truth so that our hearts may become pure and unspotted, and we be the better enabled, by a purified life, to maintain, within and without our Temples, the dignity and purity of Knights Kadosh;

for the honour and glory of Thy name, the benefit of our Antient and Primitive Rite, and the prosperity of humanity.

ALL.—Glory to Thee, O Lord! Glory to Thy works! Glory to Thy name!

S. G. Commander resumes his station. Strikes ג׳׳ג׳. *All rise.*

S. G. C.—To Order, Illustrious Knights: Observe the Orient, and attend to giving the S. *18*. Accordingly, in the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland, I declare the labours of this Senate in activity on the Eighteenth Degree of Freemasonry, Knight Kadosh, for the Propagation of Wisdom, Science, and Truth.

Illustrious Knight Orator: unfold the Sacred Book of Laws. Illustrious Knight Guardian of the Sanctuary: inform the Sentinel, and if there are any visiting Sir Knights, invite them to participate in our labours.

S. G. Commander strikes ו׳. *All seat.*

RECEPTION.

The Neophyte is prepared as a Knight of the last degree by the Knight of Introduction, who knocks on the door, by the Battery ו׳׳—ו׳׳—ו׳׳.

GUARDIAN OF SANCTUARY.—Sublime Grand Commander: an alarm!

S. G. C.—Illustrious Knight Marshal: demand the cause.

Knight Marshal goes to inner door, opens it, and asks;

KNIGHT MARSHAL.—Who disturbs this Senate of Knights Kadosh?

KNIGHT OF INTRODUCTION.—A Knight Mason desirous of receiving the degree of Knight Kadosh.

Kt. M.—Are you prepared to undergo the trials which await you?

NEOPHYTE.—I am.

Kt. M.—What degree do you possess?

Neo.—Knight Hermetic Philosopher.

Kt. M.—Give me the S. W. and token. (*This is done.*) You will await the orders of the Sublime Grand Commander.

Closes door, and approaches the centre of the Senate, saying:

Sublime Grand Commander: there is in the Peristyle of our Senate, a Knight Hermetic Philosopher, desirous of receivng the Degree of Knight Kadosh.

S. G. C.—If he has confidence to attempt the ordeal, you will conduct him to the Black Chamber.

Knight Marshal retires to Neophyte.

Kt. M.—It is the order of the Sublime Grand Commander that if the Neophyte has confidence to attempt the ordeal, that he be admitted to the Black Chamber.

The Neophyte is led into first apartment by the Knight Marshal and Knight of Introduction.

Kt. M.—(*Pointing to a Seat.*) You must not leave this seat, if you do, the greatest dangers await you. (*A pause.*) Here there is none to aid you; he that enters leaves hope behind; the Knight Kadosh is not the ignorant sluggard who reverences superstition; he is brave, just and good, true to his country and its laws; enjoys thankfully the blessings emanating from the Deity, and endures misfortune patiently. Take this skull, and in solitude, reflect in profound obscurity; banish from your mind the frivolties of this life, in order to commence a new existence.

He is left alone; the following Ode is sung by the Knights:

God of our fathers, by whose hand
Thy people still are blessed;
Be with us through our pilgrimage,
Conduct us to our rest.

Through each perplexing path of life,
Our wandering footsteps guide;
Give us this day our daily bread,
And help for us provide.

Oh, spread thy sheltering wings,
'Till all our trials cease;
And at Jehovah's blessed abode,
Our souls arrive in peace.

The Orator approaches the Neophyte.

KNIGHT OF ELOQUENCE.—Illustrious Knight: long before the First Crusade there existed concealed in caverns, woods, and mountains of the Holy Land, certain solitaires, named Knights of the Dawn and of Palestine, who were descended from the builders of the Ancient Temple, they had religiously preserved its plans and measurements. Wandering ever since the dispersion of the tribes, they languished in fear and obscurity, nourishing the hope of one day, re-erecting the fallen columns of the Ancient Edifice, and of resuming in the New City, the station and the patrimony of their ancestors. Fear of the Saracens, who were as cruel as they were formidable, compelled them to live isolated from the world, and to impose on themselves the strictest observance of their hereditary ceremonies, and availing themselves of every idea of wisdom and philosophy that might conduct to the realization of their hopes, they kept alive their aspirations.

Upon tidings of the Crusade, which was determined on at the Council held at Clermont, in Auvergne, November the 18th, A.D. 1095, by Pope Urban the Second, the Solitaires, or Coptic Priests, were transported with joy, and gave utterance to their feelings in songs of happiness. On the arrival of the Crusaders, the Anchorites mingled in their ranks, and abjuring the outward observance of their creed, yet cherishing it in their hearts, they nourished in secret the hope of rebuilding to the gloryof T.S.A.O.T.U., a new Temple. Such is the foundation of our traditional Mysteries of Kadosh, and its connection with our Ancient Philosophical Mysteries.

The Knights of Palestine had for their avowed purpose the reconstruction of the Temple. Our modem Knights Kadosh, more enlightened than their predecessors, desire to erect a Temple, devoted to Truth and Intelligence, Wisdom and Virtue; to abjure vice, superstition, despotism and tyranny; to cultivate knowledge, that we may increase the power of our intellect, the range of our enjoyment, as rational and social beings, and our power to benefit and enlighten our fellow men.

It is my duty to inform you that as Knights Kadosh, we consecrate our labours to T.S.A.O.T.U. Virtue is pleasing to Him, and we believe that we glorify Him when we teach, practice and develop those virtues he has implanted in the human breast, by destroying vice, ignorance, and superstition. Ignorance is one of the first evils the Knight Kadosh should war against. Misery is the product of ignorance, and he who

possesses knowledge can extricate himself from difficulties. To attack ignorance is, therefore, to relieve misery. Vice is the first-born of ignorance, and a violation of the moral and divine law; therefore, when we instruct the ignorant, we afford them incentives to virtue; we seek to accomplish our objects by researches into the great principles which govern man on this Terrestrial Ladder, where the S. A. has placed him.

To enter the Areopagus of the Kadosh you must pledge your honour to aid in the inculcation of those principles which are in harmony with the progress of science and the wants of humanity. Knowing perfectly our objects, do you still desire to be admitted among us? Answer understandingly; for the Antient and Primitive Rite desires none to enrol themselves under its banner unwillingly. Will you proceed?

Neophyte answers; Orator leaves him, and Sublime Grand Commander approaches him; a drawn sword in his hand.

S. G. C.—Illustrious Knight: since you have resolved to penetrate our mysteries, place that skull upon the Sacred Book of Laws; kneel, and repeat your Obligation:

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A. B., do solemnly swear to keep secret all the mysteries of the Knight Kadosh, and that I will use my best endeavours to protect Virtue, disseminate Truth,

and eradicate Ignorance, upon my word of honour. Amen.

You are now bound to us by the sacred pledge of honour. I leave you to prepare for your further advancement.

The Sublime Grand Commander leaves him; after a pause, the Marshal approaches Neophyte.

Kt. M.—Sir Knight: you will follow me.

Music plays; Knight Marshal leads Neophyte into the Senate or Second Apartment, and conducts him seven times around. He is encountered by Seven Knights of Office disposed for that purpose.

1. **GUARDIAN OF SANCTUARY.**—Judge not thy brethren hastily, whatever their apparent faults; in the vicissitudes of life, the just man is often exposed to the severest trials; he that would not violate truth must avoid all injustice.
2. **CAPTAIN OF GUARD.**—Endeavour each day to add to thy knowledge. Slothfulness is fatal to all enterprise, while labour accomplishes all it undertakes. Forget not that the most perfect man is he who labours for his brethren
3. **J. Kt.**—Meekness of conduct should characterize a true Knight Kadosh, thereby proving his respect to our laws, and reverence to the great First Cause.
4. **S. Kt.**—Masonry is Fidelity, Truth, and Virtue; its worship, God; its mysteries, Light and Reason.
5. **Kt. of Elo.**—By perseverance only can we accomplish great objects; pause not in your efforts of enlightening and benefiting mankind.
6. **Kt. of Int.**—The Kadosh bears the burden of the trials he has to undergo with patience, being ever prepared to fight the good fight against sin and death.

7. Kt. Arch.—Let prudence direct your actions, generosity adorn, and intelligence enlighten them.

Neophyte stops in the West.

S. G. C.—Sir Knight: the Knight Kadosh wars against the tyranny and despotism which destroyed our Grand Master J. B. M.; will you swear upon the tomb of that martyr to fight against ignorance and tyranny?

Can. answers.

Then kneel at the tomb of this noble victim, and repeat after me:

I, A. B., swear upon this tomb, to oppose despotism and tyranny, whenever it shall attempt to oppress my brethren, or encroach upon the freedom of the people. Amen.

The Knight on the tomb clasps his arms around the Neophyte, saying:

KNIGHT.—May the excruciating torments of remorse prey on your soul, should you break your solemn oath.

ALL.—(*Kneeling.*) Amen, Amen, Amen.

S. G. C.—Lead the Neophyte to the Mystic Ladder. (*Done*) The Ladder is one of the most ancient portions of initiation used in the Eleusinian, Mithraic and Egyptian Mysteries, and its steps represent the progress of the arts and sciences, and the Justice, Labour, Meekness, Fidelity, Perseverance, Patience, Generosity, and Intelligence that should distinguish Knights Kadosh from other men.

Illustrious Knight Marshal: Let the Neophyte pass over the Mystic Steps.

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Sublime Grand Commander strikes ו: *Neophyte mounts first step.*

Sir Knight: you perceive that the two uprights have engraved upon them the Hebrew words, "Oheb Eloali," which signify, Loving God; and "Oheb Kerobo," Loving his Neighbour.

The first step bears the word, "Tsedakah," meaning Justice, which is the foundation on which a Knight Kadosh must base all his actions.

S. G. C. strikes ו*: Neophyte mounts second step.*

The second step bears the words, "Shor Laban," signifying White Ox, and means the purity of intention, which by Labour leads to success.

S. G. C. strikes ו*: Neophyte mounts third step.*

The third step bears the word, "Mathoc," Sweetness, which signifies that meekness we should exercise towards those Knights Kadosh who have deviated from the paths of rectitude and honour

S. G. C. strikes ו*: Neophyte mounts fourth step.*

The fourth step bears the word, "Emunah," signifying Fidelity. Fidelity is the brightest jewel of a Knight Kadosh, constantly reminding him of the duty he owes to mankind and to the principles of our beloved Rite.

S. G. C. strikes ו*: Neophyte mounts fifth step.*

The fifth step bears the name of "Amal-Sagghi," signifying Great Labour, by the exercise of which only can we strengthen our hands and exclude the slaves of prejudice and error from our Temples.

S. G. C. strikes ו*: Neophyte mounts sixth step.*

The sixth step bears the name of "Sabbal," signifying Burden or Patience. We must with patience bear the burden of calumny, that fanaticism, superstition, and ignorance is ever prone to heap upon the virtuous.

S. G. C. strikes ז: Neophyte mounts seventh step.

The seventh step bears on it the words "Ghemul, Binah, Thebunah," signifying Generosity, Intelligence, and Prudence, which is the last step or Perfection of a Knight Kadosh.

A Generous man should sacrifice everything for the benefit of humanity. By Intelligence we direct those faculties with which God has endowed us, in order to promote wisdom and happiness. Prudence is the Queen of Virtues, by its exercise we contribute to the success of all our undertakings.

On the reverse side, the steps bear the names of those arts and sciences which as a Fellow-Craft you were enjoined to cultivate, that you might become a well-informed student in the Masonic art; for education expands the intellect and prevents us becoming the dupes and slaves of superstition and tyranny.

Nothing can be expected from an ignorant man; he is bound for ever to be a slave and a dupe. A well-informed man is free, for education has expanded his intellect, enlarged his mind, and has borne him as it were to the very steps of the Throne of Eternal Truth. Light is given to him. To his brethren he may be a guide, a teacher. But an ignorant man is blind, he staggers in the dark, he falls a victim to imposture and tyranny, and what is still more, he very soon becomes an instrument of oppression to menace his own brethren. He knows not the extent of the mischief done by him. His conscience speaks not; and thanks to his ignorance, humanity retrogrades to barbarism and idiocy. Study, then, my brother, without ceasing, and

be always guided by the noble ambition of teaching and directing your brethren. A competent acquaintance with the liberal sciences elevates the mind, and may carry us to the very steps of the Throne of Light and Truth.

1.—Astronomy treats of the movements of the heavenly bodies; the science is as ancient as man, and its cradle the delicious countries of Asia. 2.—Music treats of the affinity of sound. 3.—Geometry is a science which relates to measurement and extensions. 4.—Arithmetic is the science of numbers. 5.—Logic teaches us the use which we ought to make of our reason in the search for truth; it is divided into Natural and Artificial. Natural Logic teaches us to think justly. Artificial to communicate our thoughts in due order. 6.—Rhetoric is the art of expressing thought elegantly. 7.—Grammar teaches us to write and express thought correctly. He who is unacquainted with his own language excites the mirth of others.

The Ladder is lowered, and the Neophyte finds himself on the floor.

S. G. C.—Thus falls man from the pinnacle of fame into the bosom of his mother earth. Cherish, then, the instruction that has been imparted to you, ever remember that a single breath may bring you down to a common level. Retire, and prepare yourself for further instruction.

Neophyte is Led out by Marshal.

With his head and face covered he is led to the Third Apartment, or Areopagus, to the door of which Seven Knights accompany him, as was done before to the second apartment. Marshal knocks.

S. Kt.—Who alarms the Areopagus?

Kt. M.—A Knight desirous of finishing his probation.

S. Kt.—Let him enter.

Music plays. He is brought in. The Knights now wear their cowls. The apartment is brilliantly lighted, melodious sounds are heard, and incense burns on the altar.

S. G. C.—Illustrious Knight Marshal: whom do you conduct?

Kt. M.—A man, divested of prejudice and superstition, who is desirous of assisting as a Knight Kadosh in the propagation of the principles of our Antient and Primitive Rite—Truth, Justice, and Tolerance.

S. G. C.—Illustrious Knight Marshal: is he so confident in his resolutions to love the brotherhood, to practice justice, help the weak, assist the poor, enlighten the ignorant, punish crime, and to destroy tyranny and superstition, that he dare venture amongst us?

Kt. M.—He is; and as a proof of the liberality of his views, he has taken, on the tomb of our murdered Grand Master, J. B. M., the solemn oath, which justifies my introducing him to your presence.

S. G. C.—Since he has taken the oath, let him behold the members of the Areopagus. Uncover his face. (*Done.*)

Stranger: you have desired to seek a knowledge of this, the most important degree of our Rite. You will be required to take an oath more solemn than has been propounded to you. If you are fainthearted, you may retire; be warned, for once you have been enrolled as a Knight Kadosh, there is no retreat.

Illustrious Knights: shall he who stands before you be received as a member of this Areopagus? Let the ballot be cast.

Knight Marshal prepares and passes the ballot, each Knight votes in silence and without moving from his seat.

S. G. C.—(*Examines the Ballot.*) Illustrious Knights: the ballot is objectionable to the reception of the stranger.

J. Kt.—I object to his admission, believing that he is not sufficiently liberal in his opinions to became a worthy member of this Areopagus.

S. G. C.—On what grounds do you base your belief?

J. Kt.—He has advanced too rapidly in Masonry to comprehend the aim of our Antient and Primitive Rite. I believe that he is intolerant in politics and religion; and that he owes his progress more to unwise friendship of the brethren than to his knowledge of the degrees through which he has passed.

S. G. C.—Stranger: this is a serious accusation; and we must reject you unless you answer satisfactorily our interrogatories:

Do you believe that truth and honour are necessary qualifications of a true Mason?

Do you believe that Masons should be liberal in their opinions, whether political or religious, and that they should oppose tyranny and superstition?

Do you believe that Masons should propagate justice and peace, science and morality?

Do you believe that a man should offer his homage to Deity, according to the dictates of the reason God has endowed him with?

Neophyte answers him affirmatively.

S. G. C.—Knights: do you deem the Neophyte worthy to become a Knight Kadosh?

The Knights answer.

My Brother: we do not wage war against those murderers who destroyed the Knights Templars and our Grand Master J.B.M., but against the intolerance, ignorance, and bigotry which assail reason, truth, and intelligence. The sword and dagger of the Kadosh Templar are but symbols of our weapons; wisdom, intelligence, and intellectuality, by which we hope to secure to humanity the blessings of Liberty, Equality, and Fraternity. If you still persist in aiding us to establish peace and good will upon earth, kneel and take your final Obligation. To order, Illustrious Knights.

Neophyte kneels. Knights draw their swords and present them to his heart. Sublime Grand Commander takes the skull in his hand.

Such is the end of all human greatness—humility, pride, honour, glory, and fame! To this common end we must come at last. Then, while life exists, let us employ it for the good of our brother man.

Gives it to Neophyte, who repeats:

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

On the emblem of mortality, and on the Sacred Book of Laws, I swear never to relax my exertions in the propagation of the Antient and Primitive Rite. I will defend its principles against all whom the sun enlightens or the earth supports, and I will not fight with a Knight Kadosh, or reveal our mysteries. I promise that I will never refuse the hand of fraternity to a Knight Kadosh, or fail to assist him when called

upon to do so. To this I solemnly pledge my sacred honour. Amen.

S.G.C. takes up the crown and gives it to Neophyte:

Arise, Sir Knight, take this crown—emblem of tyranny; it represents the crown of Philip the Fourth, called Le Bel, King of France, the tyrant who destroyed the Templars, and the crown of all those who have usurped the power of the people; cast it beneath your feet, and repeat after me—Down with Tyranny! (*Done.*)

ALL.—(*raising their swords*) Down with tyranny!

S.G.C. takes up the tiara and gives it to Neophyte:

S. G. C.—Take this tiara, emblem of superstition and imposture; it represents the tiara of that cruel, cowardly, deceitful, and godless monster, Bertrand de Goth, afterwards Pope Clement the Fifth, the perjured accomplice of Philip, by whose machinations our Grand Master, J.B.M., was basely murdered. A crown of gold and precious stones ill befits the head of the vicar of Jesus. Cast it at your feet, and repeat after me—Down with imposture and superstition! (*Done.*)

ALL.—(*raising their swords*) Down with imposture and superstition!

S.G.C.—Illustrious Knight Marshal: you will cause our brother to advance and receive the acknowledgement his enlightened courage and constancy has merited.

He is invested with aWhite Tunic and Black Cordon.

S.G.C.—I now invest you with this tunic of pure white, bordered with black; also the black cordon. The white symbolises the purity of our lives, may you preserve it unstained; and the black, our grief at the oppressions of humanity.

In the initials of our Grand Master, Jacobus Burgundus Molay, behold the initial word of our three first degrees. I will now confide to you the Sign, Grip, and Word of a Knight Kadosh. (*This is done.*)

To gain these secrets you have given us a claim upon you that can never be relinquished. Your actions from this time forth are bound to our will. Remember the oaths you have taken; dare not to break them. Dread our power; you know not its extent. Thousands of engines, which our Areopagus can put in motion from this time forth surround you, ready to destroy or succour you.

Illustrious Knight Captain of the Guard: let the proclamation be made.

C. of G.—(*Laying his sword thrice on Neophyte's head*) To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

Arise, Illustrious Knight of the Order of Kadosh, which I now proclaim you, and I call upon all now present to recognise you in your quality as such, and to render you aid and protection in case of need.

S. G. C.—I call upon all true Knights Kadosh to punish him if he proves false, and to help, aid, and assist him, even at risk of their lives, whilst he remains true to his vows.

All exclaim—We swear to do so.

S. G. C.—You will now listen to the Historical Lecture of this Degree. (*Neophyte is led to Orator and seated.*)

DISCOURSE.

From the Era of the Crusades may be traced the advent into Europe of Eastern Philosophy and other branches of knowledge, which largely contributed to introduce into society order and improvement.

Few expeditions are more extraordinary than those undertaken by the Crusaders for the recovery of Jerusalem from the Turks. The name of Crusader or Croisés, is derived from the cross which they wore on their persons, in gold, silk, or cloth. In the first Crusade all were red; in the third, the French alone preserved that colour. Green crosses were adopted by the Flemings, and white by the English. Each company, likewise, bore a standard, on which was a cross.

When Omar, the successor of Mahomet, conquered Syria and Palestine, Jerusalem was regarded as an Holy City, and was by him embellished with a magnificent Mosque, built of marble, its interior being adorned with an immense number of lamps of gold and of silver. During the Eleventh Century Pilgrims to the Holy Sepulchre visited Jerusalem in great numbers, and received a partial protection from the Caliphs, because they derived a revenue from them. But a new and ferocious race, the Seljouks, or Turks, conquered the Arabians in the year 1055, and embraced Mahommedanism; they oppressed the Pilgrims, and heaped such brutal treatment upon them that it excited a general feeling of horror.

A pilgrim named Concoupetre, a native of Amiens, in Picardy, who is known to moderns as Peter the Hermit, was so incensed at the cruelties of the Turks, and related

them so vividly to Pope Urban the Second, to whom he brought letters from the Patriarch of Jerusalem, that Urban exhorted the Christian warriors to take arms against the Mussulmans, at a Council held at Placentia, on the 1st of March, 1095, which was attended by 200 bishops, 4,000 of the clergy, and 30,000 laity. Peter, meanwhile, was earnestly preaching war against the Turks in every part of France. Pope Urban summoned a second Council to meet him at Clermont, the capital of Auvergue, on the 18th day of November, 1095, to deliberate on the affairs of the East; this was the most important event ever witnessed by the Western Church. It was attended by 14 Archbishops, 225 Bishops, 90 Abbots, several thousand Knights, and a multitude of people; this Council lasted seven days.

Peter the Hermit excited his hearers to frenzy, by his relation of the atrocities of the Turks, and the horrible sufferings of the Christians, advised them to take the road to Jerusalem, and assured them of imperishable glory in the Kingdom of Heaven. The whole assembly, as if moved by inspiration, exclaimed with one voice: "It is the will of God." Three great armies marched for the Holy City, led by Peter the Hermit, Walter the Moneyless, Godfrey de Bouillon, Duke of Normandy, Hugues, Count of Vermandois (brother to Philip the First of France), Raymond Dupuy, and other renowned warriors. They defeated the troops of Sultan Solyman, in two pitched battles, captured Nice and Antioch, and arriving at Jerusalem, laid siege to that city, which, after forty days, was captured by storm, and the warriors of the Cross walked with naked feet in solemn procession to the

Holy Sepulchre, where they gave thanks for so great a victory. This occurred on the 5th day of July, 1099.

The Second Crusade was undertaken in 1147, armed with the authority of Pope Eugenethe Third; its principal leaders were Conrad the Third, Emperor of Germany, and Louis the Seventh of France, who met with such reverses, that King Louis returned to France in July, 1149, overwhelmed with grief for the loss of so many brave warriors of Gaul, who had left their bones to whiten on the Plains of Syria.

The Third Crusade was occasioned in 1190, by the astounding intelligence of the fatal battle of Tiberias, gained over the Christians by the great Salah-ed-Deen, or as he was called by the Crusaders, Saladin, on the 2nd of July, 1187, in which the King of Jerusalem, the Count of Edessa, and the Prince of Tyre were made prisoners, and the Knights of the Temple and of St. John almost destroyed; this was followed immediately by the news of the loss of Jerusalem.

The great Barons of England, France, and Aquitaine, attended a Conference near Gisors, when Richard Cœur de Lion received from the Archbishop of Tyre the White Cross, and Philip Augustus, King of France, the red Cross; they, with Frederick Barbarossa, resolved to retrieve the honour of the Christian arms. They were reinforced by the fleets of Genoa, Venice, and Pisa, and with the hardy warriors of Flanders and Denmark. The fleets of Richard and Augustus captured the City of Acre, and the Turks were compelled to pay a fee of 200,000 pieces of gold, to release 100 nobles and 1,500 inferior captives, and to restore the wood of the true cross. In

consequence of a delay in the execution of the treaty, 3,000 Turks were beheaded almost in sight of Saladin, by the orders of King Richard. Ascalon fell into the hands of the Crusaders, after the memorable battle of that name, in which 40,000 Saracens perished, and a truce was established for the space of three years, three months, three weeks, three days, and three hours, during which pilgrims were permitted to visit Jerusalem unmolested.

Saladin died soon after this truce, and Richard departed unattended for England, when he was treacherously entrapped and secretly imprisoned by order of Leopold, Duke of Austria.

The Fourth Crusade was commanded by Baldwin, Count of Flanders, in 1202, when Constantinople was captured,[16] but little was effected to recover the Holy Land.

The Fifth Crusade, headed by Simon de Montfort, in 1207, made an ignominious return.

The Sixth and Seventh Crusades were undertaken by Louis the Ninth of France, commonly known as St. Louis. The first in 1249, which he headed, having a fleet of 1,800 vessels, and an army of 50,000 men; the only trophy of this expedition was the capture of Damietta. Advancing along the banks of the Nile, his army harrassed by the Egyptians and Arabs of the desert, and being reduced by sickness and famine, was obliged to surrender. Louis was loaded with chains, but was released on condition of paying a vast ransom in gold.

[16] [Not from the Turks, who did not take it until 1453, but from the Christian Greeks of the Byzantine empire.]

In the Seventh Crusade, in 1270, St. Louis, accompanied by his three sons, invaded Africa, with the intention of punishing the King of Tunis for interrupting the passage of the Mediterranean, or to convert him to the Christian faith; his army, however, sickening under the burning sun, was reduced to a small number, and the king died in his tent on the 25th of August, 1270; his brother Charles, King of Sicily, arriving soon after, saved the remainder of the Crusaders from destruction. The son of Louis, Philip the Hardy, defeated the Moors, and compelled them to pay 210,000 ounces of gold to the French, and a double tribute for fifteen years, and to permit the Christians to preach in their dominions; these conditions being subscribed to, the honour of the Crusaders was saved, and they returned to Europe.

The establishment of the Knights Templars, and Knights Hospitallers, owe their foundation entirely to the French; the Orders were instituted by Raymond Dupuy, a native of Dauphiny, (the first Grand Master,) Hugnes de Payens, Godfrey de Bouillon, and other Knights and Monks, who consecrated themselves to the service of the sick and wounded, in the year 1118. Shortly after the foundation of the Order, Baldwin, afterwards King of Jerusalem, conferred on them a house, said to be situated on the site of King Solomon's Temple; hence they derived their name of Knights of the Temple or Templars.

During the Crusades, from 1095 until 1270, a period of one hundred and seventy-five years, the Order of the Templars increased rapidly in numbers, wealth, and

power, and they were renowned for their indomitable prowess against the enemies of Christendom. The war with the Saracens was fiercely contested, and these Knights often penetrated far into the country, away from any support and exposed to constant peril, frequently sought and obtained aid from the Coptic Priests, whom the oppressions and persecutions of the Saracens, their conquerors, compelled to live retired and worship in secret. Time flowed on; the wars of the Crusades were long, toilsome, and bloody. The Knights became more intimately connected with the Coptic Priests, and by them were initiated into the Doctrines and "Mysteries" practiced by "The Widow's Children," and introduced to a knowledge of T.S.A.O.T.U., as taught by the ancient Egyptian Priests, who served "one living God, Creator of light and darkness." The Knights thus admitted an initiated into the Mysteries of Antiquity, upon their return to Europe, communicated the Sciences, Doctrines, and Legends of the Orientals to their companion Knights, who, grateful for the knowledge thus vouchsafed to them, devoted themselves zealously to the propagation of the principles of the Antient and Primitive Rite. Grateful for their admission to the Mystic Temple, they petitioned Pope Eugene the Second to confirm the privileges of the Order, and allow them to retain, specially, the title of Knight Templars; and this Pontiff, believing the denomination only had reference to the Temple of Jerusalem, granted their request; and from this period they have been known as Knight Templars, or Knights of Kadosh, holy and purified.

It is related in the Legend of the Swedish Rite, that eighty-one "Children of the Widow," travelling in Europe, AD. 1150, under the guidance of Garimont, Patriarch of Jerusalem, visited the Bishop of Upsfal, who gave them a most cordial welcome. The Knights initiated him into the confraternity, and confided to him the documents and archives of our laws, and the ritual of our Mystic Rite. By him the priceless relics were preserved. The Knights of the Temple received from the bishop the deposit formerly confided to him; and by this means the Templars became the conservators of the Mysterious Rites and Ceremonies, brought from the East by the Free-Masons—Priests of the True Light. Thus the initiated would fraternise with other similar associations, while preserving their own distinctive forms. It admits of proof that the Ancient Templars were often initiated by the Symbolical Masons, as well by the Hermetic Brotherhoods, who descended from the Hierophants of Egypt.

The Knight Templars entirely devoted to the sciences and doctrines brought from the country of Thebes, were anxious to commemorate and perpetuate this introduction to the end of time. The Scotch Masons established three grades of St. Andrew and adopted the allegorical legends of the Templars. The Legend of this Degree relates that "The Scottish Knights had commenced to excavate a large plot of land in Jerusalem, for the purpose of erecting a Temple, near the site of the ancient edifice built by King Solomon, and over the place of the Sanctum Sanctorum. In the course of their labours they came upon three large stones, which

appeared to have formed a portion of the foundation of the first temple; their monumental form invited a closer examination, which was amply repaid by the discovery of the sacred name, within the ovals traced upon the last one. This was also the type of the Mysteries of the Templars, the holy Word lost when H. A. was assassinated, as related in the Symbolical Degrees. This word the Knights preserved on the foundation stones of the Temple." The works commenced on St. Andrew's Day, and thus originated the general title of Knights of St. Andrew, and the Degrees of Apprentice, F. Craft, and Master, worked under the title of *Petit* Architect, Grand Architect, and Scottish Master; for as the Knights in obedience to their vows were compelled to make pilgrimages and journeys into foreign and distant countries, it is claimed that they established these grades as a means of mutual recognition and assistance.

Besides the war in Asia against the Saracens, the Templars were engaged in a long and arduous struggle against "The Old Man of the Mountain," descended from the family of the Arsacidæ, and whose rule extended over about a dozen large cities besides Tyre. This prince was the High Priest of a religion which some persons pretended to recognise as the ancient one of Egypt; he, by the prestige of his power and genius, reduced his Neophytes to a state of blind and implicit obedience; and young people imbrued with his doctrines astonished the world by their courage and devotion. Eventually, however, the Knight Templars attached the domains of the Old Man of the Mountain to their own by right of conquest, and, remembering the fidelity and

bravery of his disciples, admitted them into their own order; and some maintain that the Templars even adopted a portion of their peculiar tenets.

The Grand Master of the Templars distinguished himself by his exploits against the Saracens, accumulated vast riches, and by his virtues and bravery acquired a reputation which awakened the envy and aroused the jealousy of the Princes of Europe, and finally led to the dissolution of the order, which at the time of this deplorable event, numbered more than 40,000 Knights and possessed 9,000 princely estates.

The light which they had brought from the East and diffused over Europe quickened the venom of fanaticism and fear in the reigning despots, and finally they succumbed to these tyrannical powers. About this time that celebrated Rosicrucian Missionary, Raymond Lully, attempted to amalgamate the Templars with the Knights of Malta and other orders, but the union was refused by the G. M. of the Templars, Brother Jacques de Molay.

Pope Clement the Fifth, and Philip Le Bel, King of France, finding the already great power of the Templars was increasing daily; and entertaining a natural dread of doctrines and mysteries which nullified their absolutism, made so many experts in civil liberty and was inculcating the propriety of individual judgment against the unintelligent obedience exacted by church and state, entered into a conspiracy for their destruction, from which they hoped to gain a threefold advantage, namely, obtain possession of their immense wealth, perpetuate fanaticism and protect imposture.

It is said that Bertrand de Goth could only obtain the triple crown, by consenting to the extermination of the Templars; and contemporary history paints this Prelate in the most repulsive colours.

The manner of the attack upon the Templars commenced in the following manner: The Prior of the Templars at Montfauçon had been condemned to imprisonment by the Grand Master, for heresy and immorality, and he was thrown into a dungeon with another prisoner, Noffo Dei, a Florentine Templar, who had apostatized from the Order; they agreed to obtain their deliverance by denouncing the Templars, and sent word to the king that they had a revelation to make which would be more useful to him than the acquisition of a kingdom. Philip, overjoyed at this circumstance, eagerly made use of it for the destruction of the Order. The apostates concocted an address to Enguerrand de Marigny, the Minister of Finance, and following up this first accusation, placed in the king's hands the denunciation he had himself dictated, and which contained the most infamous charges, the falsity and grossness of which have been exposed by contemporary historians.

The Emperor Frederick II., grandson of Frederick Barbarossa, after his return from Syria, A.D. 1230, opposed with all his might the excesses and abuses of the Ecclesiastical power, and particularly that of Gregory the Ninth, by whom he had been excommunicated, previous to his departure for Palestine; and indeed it was owing to this Pontiff's intriguing and tampering with the fidelity of Frederick's army that the object of the war was not obtained. Frederick, in revenge, upon his return

to Europe, besieged the Pope in Rome, ravaged the adjacent provinces, and then concluded a peace, which the deadly animosity of the Holy Father prevented from being of long continuance; for the Prelate, bitterly galled, and with pride touched to the core at seeing his Apostolic thunderbolts only amuse and excite Frederick to attack, and oppose the abuses of the clergy, by satires and lampoons, which he caused to be published in Germany, France, and Italy, died of grief and baffled malice. There are many legends current in regard to the great Emperor Frederick Barbarossa; one is that he still lives spellbound, in a cave, in one of the German mountains, to be revived when the ravens cease to fly around the mountain's summit, and each century Frederick awakes, exclaiming, "Is it time?"

Now, the accusation that we have spoken of against the Knight Templars, was founded on a report of deeds alleged to have occurred eighty years before; and the history of the time, instead of supporting the charge, shows how despotism, fanaticism and avarice, can distort facts and make them subservient to their Machiavellian policy. Pope Clement, King Philip and the Grand Master of the Knights of Malta, an order better known as Knights of St. John of Jerusalem, each gave publicity to this accusation, with such comments and colouring as suited their individual views. Jacques de Molay, Grand Master of the Templars, was at this time in Cyprus, where the General Convocation of the Knights was usually held, but yielding to the solicitations and advice of Clement, he travelled to Paris, where he had no sooner arrived than he was arrested and thrown into the Bastile,

by order of Philip, who in one day, October 13th, 1307, had caused every French Knight Templar to be cast into prison. At the king's instigation, proceedings were immediately commenced, and the prosecution entrusted to the violent and vindictive William of Nogaret, and Father Imbert, a Dominican Monk, a Member of the Inquisition; it being deemed expedient to make heresy a principal feature in the charges.

Following out the conspiracy, and in accordance with their secret understanding, the Pope pretended to be highly incensed against Philip, and wrote several angry letters, "demanding to know the authors of such accusations; that he believed the Grand Master of the Templars innocent, and that persecutions commenced against an Order so rich and powerful, had their origin in jealousy; that in fact, they were Military Priests, existing only by Papal authority, and were, as a Religious Order, only amenable to Rome." After much simulated opposition, Philip acknowledged this priestly right, and as a reward for his filial submission, was delegated as the agent to bring the Templars to justice, and was comforted and strengthened by a Papal Bull, published expressly for that effect. "Our dearly beloved son, Philip Le Bel," it commenced, "has not caused the arrest of the Knight Templars by any greed of wealth, but by a veritable zeal for religion; and is far from intending to appropriate any of their possessions." Clement sent Legates to Paris, and came himself to France, to judge these already condemned victims of cupidity and fraud.

It must be remembered, that in the Thirteenth and Fourteenth Centuries, scarcely any in France, except the

clergy, could read or write, and since the decadence of the Empire, ignorance had spread her foul veil over the whole of Europe. With a knowledge of such all-pervading ignorance, we cannot be astonished at the influence of the church party, nor at the colossal power acquired by the Priesthood.

At the commencement of the proceedings, Jacques de Molay, and three of the first dignitaries of the Order, were arraigned before Clement the Fifth, at Poictiers, and he confided the prosecution to two Cardinals, the Archbishop of Sens and some other Prelates.

One of the first questions put to De Molay was, "Have you no writing to produce in defence of your community?" to which he replied, "Documents and evidence could be obtained, that his greatest earthly ambition was to make the innocence of his people apparent; but, that he was a Knight whose learning was his least boast, and he therefore prayed for a council or a clerk to assist him in his work." As the trial was but a mockery, not public, and the heresy of the Order being a foregone conclusion, he was refused either counsellor or advocate, and thus, little stood in the way to prevent this sacrifice of principle to expediency. It has been said that in our own day extortion, violence and bribery have sometimes been enlisted to oppose the march of justice; and that the excesses, dissipations and malignancy of Philip, are not without modern parallels. It is also asserted that the premature death of Philip alone saved France from the abyss into which his conduct was forcing her. No class of society, no institution was safe from his persecution and extortion, and a general revolt was fast becoming

imminent, when he died. Still, there was one exception. The Knights of St. John of Jerusalem lent its entire influence to the king, in order to increase their own wealth and power, and this is the reason that the Grand Master of St. John appears so conspicuously in the destruction of the Templars, whose possessions were afterwards divided between the Order of Malta and Philip.

The Templars struggled vainly against the regal and papal power, and Clement, without loss of time, assembled a general council, composed of more than three hundred priests, in Dauphiny. This council, hesitating upon the "Proposition to suppress the Order of Knight Templars," objected that it would be contrary to law and justice to do so without hearing them freely in their defence, and confronting them openly with their accusers, which was what the Knights petitioned. Clement V., who assisted in person at this council, exasperated at this most unexpected opposition to his will, with much excitement exclaimed: "If the absence of a trifling formality prevents the Council from passing judgment on the accused, we will ourselves do it in the plentitude of our pontifical power." Disappointed in the action of the Council, the holy father summoned a secret Consistory, composed of cardinals and bishops, who were convinced by the strength of his *private* arguments of the necessity of the suppression of the Order of Knight Templars. The sentence says: "The Knights not having been convicted in strict form of law, but condemned by the Pope, in virtue of his Apostolic authority, the holy father would himself be answerable for the custody of their persons and the proper disposition of their wealth."

During the four years that this sacrilegious persecution lasted, many of the Knights were subjected to the most excruciating tortures for the purpose of extorting confessions which would aid in condemning the society, but few failed to maintain their innocence; to those, who on the rack were weak enough to acknowledge the charges, life was granted, and a pension allowed. To those of stronger nerve, though not greater innocence, who persisted in the purity of the institution, the Infernal "Question" was again applied, and many of the Knights who would have courted death and suffering in honorable warfare, quailed at the sight of the horrible apparatus for inducing an avowal of guilt; and with quivering nerves and maddening brain acknowledged deeds they had neither dreamt nor heard of until mentioned in the confessions they signed; for be it remembered, that even in the accusations, the special crimes charged were not named to the prisoners, and yet in spite of all that cruelty could invent, or malignity inflict, the constancy of a greater part of these martyrs remained unshaken. Even those whose firmness had given way under their agonies, retracted their confessions at the approach of death, and in sincere repentance declared the allegations untrue and extorted from them under the excruciating tortures of the rack.

The reverend fathers, bishops, instruments of St. Peter and of King Philip Le Bel, decided, in a Provincial Grand Council, that those Templars who "falsified their confessions" should be treated as recusants. A few days after this decision, according to the barbarous jurisprudence of the time, fifty-nine of these gentlemen were

condemned and burnt. The Bishop of Ledéve describes these unfortunates as they appeared in their last moments: "Their eyes fixed towards heaven, as if imploring from above the strength to support the agony of the flames which licked their limbs and encircled their bodies, they repudiated the crimes attributed to them, and prayed for firmness to maintain the truth and innocence of themselves and brothers." Notwithstanding the unanimity of their statements—a glorious proof of the falseness of the accusations—Philip, Clement, and the Grand Master of Malta, confirmed the decree against the Templars; condemned Jacques de Molay to the flames, and according to many historians, confiscated the property of six thousand Knights in one day.

Jacques de Molay, as he approached the pile, and was about to assume the crown of martyrdom, harangued the populace and predicted the day and hour of the death of Philip and Clement. He cited those, his implacable enemies, accusers and judges, to meet him before the tribunal of God, in a year and a day from that time, and then and there to render an account of their judgment. De Molay was executed March 11th, 1314, and the finger of the Great Eternal, as in the day of the impious King of Babylon, pointed in answer to the appeal of the Grand Master. Clement and Philip both died before the end of April, 1314, and as history is silent as to the manner of their death, the enemies of the Knight Templars have endeavoured to make it appear that they were poisoned by the surviving members.

The day following the death of Molay, Sir Knight of Aumont and seven other Templars, gathered the ashes of the pile, as is related by the brothers Suedois. Fifteen days only elapsed when the apostate Knight, Squin de Florian, was assassinated. The Pope beatified him, and caused him to be interred at Avignon. The Templars found means to remove the body and deposited the ashes of De Molay in its place. During his life this worthy Grand Master had established four Grand Temples in Europe—North, South, East and West, to wit: Stockholm, Paris, Naples and Edinburgh. Bocace, the Bishop of Lodeve, Bertot, and a host of contemporary and succeeding writers have spoken highly of the heroic virtues of these martyrs to truth, honor and innocence. Each and every one was steadfast to keep his obligation. No Iscariot, even under the torture, developed the Mysteries or betrayed the Doctrines they had brought from the East. May we always show the same fidelity.

After the disasters just related, many of the Knights quitted their native land, and by their escape and concealment were enabled to preserve our institutions and rites, and maintain the purity of our ancient Doctrines and Tenets of which we are so justly proud.

CLOSING, SAME AS OPENING.

KNIGHT OF THE ROYAL MYSTERY.

19th Degree.

In the West is placed the Banner of Judah, of the Cross, of the Turk, of Confucius, of Brahm, of Buddha, of Zoroaster, of the Sun, of the American Indian, in form of a tent representing a Nonagon.

OPENING.

SUBLIME GRAND COMMANDER.—(*Strikes* יוד.)

Most Learned Senior Knight Interpreter: the first duty of a Knight of the Royal Mystery.

SENIOR KNIGHT.—Sublime Grand Commander: it is to see the Guard properly stationed.

S. G. C.—Attend to that duty. (*Strikes* יוד, *all rise.*) Sir Knights, to your respective Banners, March.

Senior Knight goes to First Banner—Junior Knight to Second Banner—Orator to Third—Archivist to Fourth—Standard Bearer to Fifth—Captain of Guard to Sixth—Guardian of Sanctuary to Seventh—Sword Bearer to Eighth—and the Knight of Introduction to the Ninth Banner.

S. Kt.—Sublime Grand Commander, the Banners are guarded.

S. G. C.— (*Strikes* יוד.) To order, Illustrious Knights. Observe the Orient and attend to giving the S. *19*. Accordingly, in the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary in and for Great Britain and Ireland, I declare the labours of this Senate in activity on the Nineteenth Degree of Freemasonry, Knight of the Royal Mystery, for the propagation of Wisdom, Science, and Truth. llustrious Knight of Eloquence, attend to the altar and

unfold the Sacred Book of Laws. Illustrious Knight Marshal, inform the Sentinel, and if there are any visiting Knights, invite them to participate in our labours. (*This is done.*)

KNIGHT MARSHAL.—Sublime Grand Commander, the Sentinel is informed.

S. G. C.—'Tis well. Illustrious Knight of Introduction, retire and prepare the Neophyte.

RECEPTION.

Knight of Introduction retires to ante-chamber, prepares the Neophyte as a Knight Kadosh, then strikes on the Door וווו—ו.

Kt. M.—Sublime Grand Commander, an alarm at the door of the Senate.

S. G. C.—Illustrious Knight Marshal, demand the cause.

Knight Marshal goes to inner door, opens it, and asks,

Kt. M.—Who disturbs this Camp of Knights of the Royal Mystery?

KNIGHT OF INTRODUCTION.—A Knight Kadosh desirous of receiving the degree of Knight of the Royal Mystery.

Kt. M.—Give me the Sign, Word and Token of a Knight Kadosh. (*This is done.*) You will await the orders of the Knights of the Royal Mystery. (*Closes door and approaches the centre of the Hall.*)

Sublime Grand Commander, there is in the vicinity of our Camp, a Knight Kadosh, who desires to enro himself under our banners.

S. G. C.—Admit him.

Music plays. Neophyte is brought in.

S. G. C.—Who are you?

NEOPHYTE.—(*Prompted.*) My name is Kadosh, representative of an order unjustly proscribed by bigots for above five centuries.

S. G. C.—Whence come you?

Neo.—From the West, where I have worked in the silence of night for the erection of a New Temple.

S. G. C.—Whither going.

Neo.—To the East, where I hope to arrive at glory and perfection.

S. G. C.—On what do you found that hope?

Neo.—Justice and Equity.

S. G. C.—Illustrious Knight Kadosh, in your further advancement in the paths of light and truth you will meet with men of every faith and creed, with whom it is necessary you should hold communion, for you will find much in all languages and systems that will interest and instruct you; hence, if your mind is liberal, and free from sectarian prejudice, proceed. If you are unwilling, and if your mind is narrowed by passions and prejudices, depart, for you cannot hope to form a lasting union with us. (*A pause.*)

Will you persevere?

Neophyte answers.

Illustrious Knight Marshal, accompany this Knight in his search for truth.

Music plays. Knight Marshal leads him to the FIRST TENT, *Bearing the banner of the* "LION OF JUDAH."

S. Kt.—What Pilgrim Knight is this, and with what purport visits he the encampment of the "Lion of Judah," of the Sons of God's own favoured and appointed race?

Kt. M.—He is a Knight Kadosh, who, inspired by the sacred lessons of wisdom and humanity, revealed to him in the dcgree of our Sublime Rite, in which he has already been initiated, yearns for more light and knowledge. He seeks the living truth and never dying faith; it is with this intent he has commenced his pilgrimage, to gather from each nation and each creed, the tenets and religious records of the past and the present. Reveal to him the Faith that lives and reigns among you.

S. Kt.—We are the chosen people of the earth, and though we are now subservient to other nations, we yet shall reign above all, for our Lord is the God of Abraham and the prophets, the sole Creator of all things, past, present and to come. We are the children of Judah, and when all other races pass away from the face of the land, we shall still dwell on it in honour, and in glory, beneath the rule of the coming Messiah, promised by the Lord of Hosts. It is written. Pass on.

Music.— Knight Marshal leads Neophyte to the SECOND TENT*, bearing the banner of the* CROSS.

J. Kt.—What seeks the Pilgrim, beneath the banner of the Cross? Surely the pure and holy precepts of our Faith are known to him?

Kt. M.—He seeks the truth where'er it may be found; for some exists in every creed and clime. What is just and credible can never fear investigation. All men should give their reasons for the faith within them.

J. Kt.—Our religion is love to man, and reverence to Deity, although misrepresented and profaned too oft

by bigoted sectarians, it is one of universal charity and justice. Our God is the Supreme Ruler of time and of eternity—the blood of his Son is our salvation, and the workings of His Holy Spirit, sanctify our life and being. Let us live in accordance with the Divine teachings; our hope is celestial happiness in a never ending future. Pass on, in love and peace.

Music. Knight Marshal leads Neophyte to the THIRD TENT, *bearing the banner of the* CRESCENT.

ORATOR.—What would the Infidel Knight learn among the followers of the Prophet? Comes he in peace, or to deride the worship of a faith, which accords not with his own?

Kt. M.—He is a Pilgrim in search of truth and light. Infidel he is none; for he is a believer in the common humanity of man, and his equality before the white throne of the Great Creator of us all. Experience has taught him tolerance, and in a frank and candid spirit he would hear the tenets of your faith.

Ora.—Our faith is simply this: "There is but one God and Mahomet is his prophet!" For the true believer, the real Moslem, who fulfils the laws of the Prophet and willingly dies in their maintenance—bliss everlasting, the pageantry of war, the luxuries of peace, the blandishments of the fair Houries of Paradise, and the repose of the blessed. For the Giaour, the darkness and the tortures of an Eternity. Leave us.

Music.—Knight Marshal leads Neophyte to the FOURTH TENT, *followers of* CONFUCIUS. *Chinese Banner.*[17]

[17] [Given the general standard of research demonstrated so far, probably featuring a string of characters copied from a restaurant menu.]

ARCHIVIST.—Stranger from the far off isles of the outside barbarians, art thou come to the wisest of the inspired Sages of the East to gather the words of golden wisdom, dropped from the honied lips of Cathay's god-like mentor, Confucius? Learn then the precepts of the best of men. "Worship the Creator by acts, not words only. Reverence the memory of your ancestors, obey the decrees of your rulers, relieve the poor, protect the weak. Do not unto others what you would not have them do unto you;" and, "remember that the knowledge of one's self is the basis of all real advancement in morals and manners." Our Sages taught the existence of a world of spirits, of their continual manifestations, and the transmigration of souls. Our reverend master King, or Kung-fu-tse was born six centuries before the Christian era, and his doctrines are now cherished by more than one-fourth of the inhabitants of the globe. Farewell, and if you do not credit our tenets, respect the teachings in which millions of your fellow beings find happiness and hope.

Music.—Knight Marshal leads Neophyte to the FIFTH TENT, *followers of* BRAHMA.

STANDARD BEARER.—What would you with the hereditary priests of the Immortal Brahm. Think you that the knowledge it has cost us yeats to acquire can be imparted to an unbeliever in a few brief minutes?

Kt. M.—He is a seeker after truth and light, and would gain an insight of your faith and history.

St. Br.—Away back in the vast bosom of countless millions of ages existed a Power; grand, powerful,

infinite, eternal, but immaterial and alone. After passing an eternity in self-contemplation he wearied of the monotony of a solitary existence. "Brahm is"—he exclaimed—"I am." And from himself created three divine powers, Bramah the creator, Vishnu the preserver, and Siva the destroyer of whatever is hurtful or unnecessary. After the creation of the world and animal existence, continual wars arose between Bramah and Siva—the powers of creation and destruction. But Vishnu, the God mediator, by his wisdom, self-sacrifices, incarnations, and changes of being, succeeded in preserving the universe and mankind from destruction. The Godhead, the Eternal of Ages, had created hosts of angelic beings, who were to reflect his glory and obey his commands; but lured by an ambitious chief, a number rebelled and sought to defy the power of their maker. After a fierce struggle they were defeated by the powers of Good and hurled into a world of darkness to endure everlasting tortures; but the Great Being, touched with compassion for their sufferings, resolved to pardon them after long purifications. He therefore created fifteen orbits or planets, peopling them continually with living bodies, in which these rebel angels have to undergo eighty-seven transmigrations; at the end of which purification, their souls return to the first source from whence they proceeded, and thenceforth enjoy eternal happiness. It is therefore criminal to destroy any living creature, as it contains a portion of this universal soul; as the web issues from the spider, as little sparks proceed from fire, so from

the one soul proceeds all breathing animals, all worlds, all gods, all beings. The wise men gave many names to the being who is one. I have spoken.

Music. Knight Marshal leads Neophyte to the SIXTH TENT, *followers of* BUDDHA.

CAPTAIN OF GUARD.—Would the stranger learn the mysteries of Buddha from the lips of his consecrated votary, and comes he for the purpose with good faith and an earnest desire for the Truth?

Kt. M.—For that purpose, and none other, is he here.

C. of G.—Then listen and be instructed. Buddha was the miraculously conceived son of the God mediator, Vishnu, who, as often as right slumbers and wrong uprises its head, incarnates himself, during his nine incarnations and fourth descent from Heaven, by Maya a *virgin*, though a wedded queen. Buddha excelled all the sons of man in beauty, wisdom, strength, and purity. At an early age he gave up family, wealth, friends and power, for the pursuit of truth and religion. He became a hermit in the wilderness, was tempted by the powers of Evil, but prevailed against them; attained Bodhi, or Supreme Wisdom, traversed many lands, wrought countless miracles, gained millions of converts, and is known by 12,000 different names of adoration. He spoke in parables and taught that all in life was vanity, unreality and illusiveness; that naught is everywhere and always, that perfect happiness is in the end of transmigration and ambulation of souls, and in the return of the spirit to its creative God. "There is but one law for all," said he, "severe punishment for

crime, and great reward for virtue." Again, "My law is one of grace for all; like Heaven, affording room for men and women, for boys and girls, for rich and poor, though it is more difficult for the rich to find the way. He that forsaketh father and mother, and followeth me, shall become a perfect Samanean. He that keepeth my precepts to the fourth degree of perfection shall acquire the power of moving heaven and earth, of protracting or shortening his life and of rising again Heaven and earth shall pass away, despise, therefore, your bodies, which are composed of the four perishable elements, and think only of your immortal souls. Hearken not to the suggestions of the flesh, fear and sorrow are the product of the passions, stifle them and fear and sorrow are destroyed." Such is the belief taught in the Temple of Buddha, to 290 millions of mankind.

Music. Knight Marshal leads Neophyte to the SEVENTH TENT, PARSEES, *or disciples of* ZOROASTER.

GUARDIAN OF SANCTUARY.—What seek you from followers of the Great and Venerable Zoroaster?

Kt. M.—Truth and light.

G. of Sanct.—They shall be granted you. Zarathustra, or Zoroaster as he is called by other nations, was born in the land of Iran, several thousand years ago, and was selected by the Eternal First Cause of Creation as the herald of everlasting truth to all humanity. The Sacred *Zend Avesta* was dictated to him by the Most Powerful, and the holy fire brought by him from Heaven still burns in the chief temple of Ormusd in the distant Ind.

There is one God, omnipotent, invisible, without form, the Creator, Preserver and Ruler of the Universe, the last Judge of all. He is the ineffable Ormusd, who sprang from the primeval light which emanated from the Supreme incomprehensible essence called Zeruane Akerene, or the Eternal. He created nine orders of Angelic beings, good spirits for the protection of men and all living things. We venerate the Sun and Sacred Fire as emblems of his power and beneficence. We abominate Ahrimanes, the spirit of darkness and evil, the enemy of Ormusd and mankind, but who in time will fall, never to rise again.

Our sacred books inculcate the necessity of prayer, obedience to authority, industry, honesty, hospitality, alms-giving, chastity and truth. Envy, hatred, anger, revenge, and polygamy are forbidden. Fasting, mortification, and celibacy are abominations in the sight of Ormusd the never ending. May the spirits of light and good protect you on your way!

Music.—Knight Marshal leads Neophyte to the EIGHTH TENT, *Worshippers of the* SUN.

St. Br.—What seeks the stranger here? Is it a knowledge of the Faith we cherish and its origin?

Kt. M.—Such is his object, and his desire is not to satisfy an idle curiosity, but to advance the interests of humanity, and gain more light from every source.

St. Br.—Know then, that there is one great creation and first cause, Pachacamac. We do not dishonour him by personal representation, or insult his overwhelming grandeur by erecting temples for his worship, for all creation is his mighty temple, and the

puny intellect of man is incapable of understanding his boundless power and immensity. We adore and worship his greatest emanation—the glorious Sun, the giver of light and warmth—the parent of mankind! Countless ages ago, the great luminary, feeling compassion for the helpless and degraded condition of his earthly children, sent to the world two of his celestial offspring to civilize and raise them from their then state of barbarism.

This heavenly pair, brother and sister, man and Wife, were Manco Capac and Mama Gello Huaco, the children of the Golden Sun and the Silver Moon, the Queen of Heaven.

When they arrived on earth, their course was directed by the magic power of a golden wedge, and where that sank in the ground was to be the scene of their labors for mankind; this event occurred in the valley of Cuzco, which became the centre of civilization. They taught the rude nations every art and science, and the precepts of a pure and simple faith, a future state of happiness in heaven for the good, and misery in the burning hell located in earth's centre, for the wicked. They conquered Cupay, the spirit of Evil; by their wise and beneficient sway they made the land both powerful and happy, and when their father recalled them to their native heaven, they left in their descendants a mighty and god-like line of Incas, to govern the land they had loved so well.

Music.—Knight Marshal leads Neophyte to the NINTH TENT, *or* WIGWAM *of the* INDIAN.

KNIGHT OF INTRODUCTION.—What brings the pale-face to the lodges of the red man? Seeks he to drive him still further from the land where the ashes of his sires repose?

Kt. M.—He seeks a knowledge of your Faith—Truth, and Light from every source.

Kt. of Int.—Truth and Light are everywhere to be found by those who truly seek them. Our Faith is simply this. The great Manito is our great benefactor and our Ruler. Where he dwells is across the broad water, but we see him in the works of nature, and hear him in the thunder and the winds. When the red man disappears from the earth, he rejoins his fathers in the happy hunting grounds. More we know not; we but wait and hope.

Knight Marshal leads Neophyte to front of the A. of the Areopagus.

Kt. M.—Sublime Grand Commander, I present to you a Neophyte who in true Charity and Toleration has studied the different religions, and has gained therefrom some lessons of Wisdom.

S. G. C.—What have you learned in your travels?

NEOPHYTE.—To respect the opinion of the men my brothers.

S. G. C.—You are right. (*Strikes* יהוה-ו.) To order, Illustrious Knights of the Royal Mystery; let the Triangle be formed. (*This is done.*)

The journies you have made in this grade have purified you from all prejudice and rendered you worthy of marching in the same road with us. Some acknowledgement is due to you for your perse-

verance, courage and zeal. I will now intrust you with the secrets by which Knights of the Royal Mystery are enabled to recognize each other; but, before doing so, you must bind yourself to us, never unlawfully to reveal them; and I give you the same assurance, previously given, that we exact of you nothing that will conflict with your Truth and Honour.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, Salutation on all points of the Triangle. Respect to the Order.

I, A.B., do most solemnly promise and bind myself by this oath, never to reveal unlawfully, any of the secrets of this degree, and to be tolerant and charitable to all men upon my sacred honour as a true Freemason.— Amen. (*Salute.*)

S. G. C.—(*To Knight Marshal.*) Cause the Neophyte to approach and receive the reward which his zeal has merited.

Neo. kneels on his left knee on the seventh step of the Throne. S. G. C. invests with Cordon.

The colour of this cordon is the emblem of the grief we carry for the oppressed innocent.

Illustrious Knights, to order. In the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary, I constitute you now and for ever a Knight of the Royal Mystery.

He embraces him three times.

S. G. C.—Receive, Illustrious Knight, this fraternal welcome, let it prove to you the sincerity of the

sentiment, and the estimation and love with which you inspire us. I present you with a sword. Be thou brave and generous. Never forget you serve a God of Justice and Mercy, and must conform yourself in all things to the rules of an order of which the true principles are Justice and Equity.

Neo.—I swear upon my honour.

S. G. C.—The Sign is […]

The Pass Word is SALIX, the answer is NONI, both together say TENGU, which signify Virtue, Charity, and Toleration.

The sacred fire of Virtue supports the social and Masonic edifice and is the true corner stone of happiness. Charity is the daughter of Heaven and the Guardian Angel on earth. Relieve the poor not only with alms, but with good counsel and by good example. By the immutable law of nature all mankind are brothers. Illustrious Knights of the Royal Mystery should therefore be tolerant in all things.

Illustrious Knight Captain of the Guard, let the proclamation be made.

C. of G.—(*Drawing Sword, and striking shoulder five times.*) To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctnary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

Arise, Illustrious Knight of the Royal Mystery, which I now proclaim you, and I call upon all present to recognizeyou in your quality as such, and to render you aid and protection in case of need.

S. G. C.—Join me, illustrious Knights, in saluting our new made Knight. (*Together: Battery* ו-יהוה.)

During your progress in this degree you have heard described the leading tenets of the nine principal religions of the world, and you must have noted the close resemblance each one has in its primal faith to all the others; a belief in one Supreme Being, and a future state is common to them all; even those nations who believe in a plurality of Gods, always ranked one as the first cause, the Great Originator. These ideas seem inherent in the minds of all mankind, of all ages and all climes. What lesson then are we to teach ourselves from these facts? Toleration and Charity.

Tolerance is a virtue difficult to practice, because it commands great sacrifices. It is proper to the good man and the foundation of that love which attracts the heart. Without Tolerance there is no sociability, union, nor confidence; with it we comprehend how to multiply the sparks of friendship, and effectuate incessantly the wishes of all.

Political Tolerance, when reasonable, serves to maintain justice and secure the repose of the world. Religious Tolerance repels schismatic raving, odious fanaticism, the spirit of disorder; it conforms worships, draws sects together, and admits all systems without altering particular beliefs, and makes to the glory of the Creator a melodious whole out of a thousand diverse homages. Literary Tolerance brings a multitude of benefits; it prevents rivalry; disposes to the admiration of genius; the admission of superiority;

the encouragement of timid talent; and to gather, without envy or hate, the palms reserved to merit. Masonic Tolerance includes all others; the statesman, the warrior, the pontiff, the man of letters, the artist, the merchant, all masons of whatever profession, carry even into the Temple of Wisdom the passions which are habitual to them; and if Masonic Tolerance is not paramount, there will result an aspect more violent and disordered as the characters are varied and diverse.

Suppose for instance that these various persons wish to discuss the prerogatives which each attributes to his social position. The statesman demonstrates that politics is the moral cause of all our actions and that to which our steps tend, according to him nothing can be compared thereto; politics he will advance are the soul of governments, and he will conclude that the whole world should attend upon him; the prosperity of states, the fortunes of commerce, the brilliant arts, the discoveries of genius; valour, all wait upon him; and if he perceives that he cannot persuade, then by an adroit detour he conceals his defeat. The warrior, more fiery, will vaunt bravery, holding that it is the infallible principle of success; that all bodies ought to bow to its splendour; and that without valour politics are but frivolous play, not worth the time consecrated to it. The man of letters, the artist, the merchant, will vaunt by all the means in their power the excellency of their several occupations, and the numerous advantages which spring from them; each will struggle opinionatively

and exalt party spirit above bounds, thinking he sees in each disputant against his system a personal enemy whom he ought to pursue and overthrow. The Pontiff, with a superb and sententious tone, will attribute universal civilisation solely to religion, to it the respect the citizen pays to his government, or the chief of the state; to it the practice of all the virtues.

O, how wise is Tolerance, which prevents such tumult! or at least knows how to arrest the cause and prevent the excess.

We are all striving to reach one goal—Happiness! One point—Truth! Our roads may differ; some may be straighter than others, but the destination we all seek is the same. Let us then be tolerant with all; let us respect the opinions of others while we still remain faithful to our own; and let the mantle of Charity be drawn over the real or fancied errors of our brethren in humanity. For the Grand Mystery is this—all the religions of the world, no matter what names mankind may give them, have but one source, one real object of worship—GOD THE ETERNAL—The Lord of Love and Justice. In His power we confide, in His justice we trust, and in His love we hope.

So mote it be!

You will now listen to the Discourse of the Knight of Eloquence.

DISCOURSE.

When casting investigating looks upon the *debris* which surrounds him, the Sage dares interrogate the bowels of the earth, which he treads disdainfully under

his feet, he encounters buried under the rubbish immense skeletons, gigantic ruins appertaining to extinct races which have turn by turn succeeded each other upon the surface of the globe: he sees the characteristics that separate them and is obliged to confess that there has been between the first creation and that of which we form a part, an undoubted progress upwards. If, now guided by the observations he has made, he submits to the investigation of the objects which surround him; if, overrunning the chain of beings, from cold and inert matter, he passes to man, masterpiece of the new creation, studying successively the innumerable transformations, by the aid of which informal clay is metamorphosed into imperfect vegetables, and from thence in an ascendant march to the most accomplished animal organisation; then necessarily a vast and profound thought illuminates his spirit, and unveils to him, so to say, the secrets of T.S.A.O.T.U.; he will be compelled to ask himself, if the divine breath which animates him has not, like the impure vase, which grows superb and odoriferous flowers, submissive to the progressive march of beings, undergone all possible transformations before elevation to the degree of perfection which characterises himself?

Then the antique beliefs of mysterious Egypt, the sweet and patriarchial manners of the people of the East, and the belief of the less reflecting, but as certain, savage tribes which people the deserts of Africa; beliefs which furnished to Pythagoras his system of transmigration of souls; those beliefs present themselves to him in all the *eclat* of truth, in all their ascendant

strength, and he asks if these are the only truths, the only ones it is possible to admit.

In effect, let us ascend time, transport ourselves in thought, even to the cradle of ages and follow, step by step, the progressive march of humanity. If the perfection of the vital breath which animates us is the indirect reason of civilization, are we not involuntarily, almost unknown to ourselves, coming to a conclusion that the soul's imperfect glimmerings are imperfect emamations of the divine breath, which in proportion as it passes from one informal being to another more perfect, is by degrees refined, and tending imperceptibly to draw to itself the beings which infinite wisdom has formed. The unclean insect, object of our aversion, inherited until it succumbed an imperfect breath which it exhaled from a being of a superior order: and it is thus, that from one transmigration to another, the soul, after successively identifying itself with all the series of beings, ascends towards its author, to repose in the bosom of the God which formed it. In this consisted the veneration of the Egyptians for animal life, they saw God in all forms. The Indian Vedas teach that "the wise men give many names to the being who is one"; and that—"As the web issues from the spider, as little sparks proceed from fire, so from the one soul proceed all breathing animals, all worlds, all gods." The Essenian philosophers held that pure ether, which was attracted into matter by the secret operations of nature, was enclosed as in a prison, until the dissolution of the constituent atoms which formed such prison, setting free that ether which was

the soul, it returned to heaven and rejoiced once more in its innocent but individual liberty.

The history of the tendencies of the human spirit in different ages shows us immense generations of the children of Eve, by timid and slow steps, hazarding the proofs of life, gradually strengthening their steps, spreading in intelligence and rising, *in fine*, to the highest point of perfection. It was not done, it is true, without having tcrrible obstacles to surmount, without having to wander, without having often deviated from the aim whither their efforts tended, without having succumbed, even under the burden which they had imposed upon themselves: but what imports it? they were elevated. The truth, pure and brilliant as a star of the firmament, has spread lurid rays of light upon the horizon of the world; men have seen it, found it beautiful, and are becoming more strong and more courageous by the attainment. Proud of its high and glorious destiny humanity advances, as it traverses the ages, freeing itself at each step of a prestige, letting fall a shred of the veil of iniquity which covered its humiliated forehead under the weight of the infirmities of its imperfect nature.

The intellectual life of the people, as well as their political existence, has had its progressive developments, its epochs of conception and childhood, its periods of transition and glory. Men of great and profound spirit, geniuses whom we encounter, from age to age, who have inspired the purest breath of divine inspiration, these have penetrated the sanctuary of science and have arrived at the discovery of the mysteries which the All-

Powerful accorded them. They have dispersed the clouds which veil truth from the eyes of the profane, and they have taught, as well as they could, with the strength of perseverance, to raise temples to virtue and dig dungeons for vice. Thus, to what they saw in the revered temples of superb Memphis, the mysterious followers of Isis added the basis of the first wisdom, and raised themselves to the most hardy theosophical conceptions—a spiritual theology surviving centuries.

Ancient Greece, in its turn, ambitious of glory and desirous of learning demanded from the aged Copts the secrets of their sciences and virtues; but more greedy of honours than of aspiring to the light, it opened its schools but to see the plaudits and crowning of the pretended Sages of frivolous Greece, amorous of pleasures and of *fetes*. One by the force of his genius raised himself to a knowledge of our sublime doctrines, and it is to the living penetration of his spirit, that the Athenians owed the idea of a Temple to the Unknown God. Freemasonry is then a scientific institution of charity and love. Amongst the virtues which it teaches, one ought to place in the first rank the abnegation of oneself and devotion to the general good. This sublime order which remounts, as we see, to the highest antiquity, has but a single aim and works but to accomplish a single mission. This aim, this mission, is the study of wisdom, which serves for the discernment of truth; it is the beneficent work of the development of reason and intelligence; it is the culture of the qualities of the human heart and the repression of its vices. The degrees to which you have already been admitted

indicate to you the philosophical studies which expanded the minds of those who came in contact with the Eastern sects, which originated in the mysteries of antiquity and from which by direct descent we derive our principles.

In collecting what remains of the Ancient Mysteries, their monuments, and the descriptions which the poets have given to us, one may judge how they spread amongst all civilised nations.

The aspirant found in their caves pits of a frightful depth, which he descended by means of supports for the feet; he overran long and tortuous subterranean where he encountered spectres under hideous forms, monsters to combat, torrents to ford, braziers to traverse. Everything which could affright his imagination was put into requisition, and death seemed to present itself to him under many forms. Lugubrious and plaintive cries were heard in the distance, and the rapid movements of the lights plunged him all at once in fearful darkness. The noisy play of machinery was heard; he was pained by the blowing of wind, claps of thunder, and the impetuosity of the torrents. At the least indication of weakness or fear he was thrown into a dungeon for the remainder of his days: the initiates believing that timid and lax men were incapable of guarding inviolably the secrets of their mysteries, and they retained the failing Aspirant in order that he might not reveal what he had seen in the preliminary preparations and in the trials by earth, air, fire and water. The fortunate Aspirant was conducted into a place embellished by all that art could add to nature; a sweet

and tender light rendered the objects more interesting; the air was perfumed by the agreeable scent of flowers; and the melodious sounds of instruments announced to the initiates their joy at seeing him come out conqueror from the evil genies of the elements. This place was the emblem of the Elysian happiness which man would experience when he had surmounted the obstacles before arriving at truth and virtue. There still remained one proof, less frightful, but demanding still more constancy, it was a rigorous silence, fastings and austerities, augmented from day to day, during which they prepared him by instruction for the revelation of the mysteries. This instruction was proportioned to his light, the greater part being veiled under symbols and hieroglyphics, questioning him upon matters which prepared him to pierce the veil. Thus prepared they revealed to him the most important part of the mysteries. They taught him the existence of a supreme intelligence, first cause of all being; they informed him that a thick veil concealed the grandeur of the light, that its immensity could not be represented by any sign, that the different symbols which they offered to the profane were but emblems of his least known attributes. They announced to him also the existence of another being, enemy of the first, but less powerful, the agent of crimes and all evils. They taught him that there is in man a substance, simple, active, essentially different from matter, which, more agile than air, more prompt than sight, glanced even to the extremities of the universe, sounded the abyss, developed its secrets, reviewed the past and dared even to advance to the

future; they taught him that he could only raise himself by virtue and degrade himself by vice; they traced out to him the duties which he had to fulfil towards the Author of nature, mankind itself, and those which he contracted in the quality of initiation; they rendered him a reason for abstaining from certain animals and vegetables; those sullied by crimes had to undergo still more severe proofs: it was pretended that they plunged him in a liquid which arrested the action of fire and that they passed him several times through the flames to purify him. After the Initiation he was shown to the people in a procession which was called the "Pomp of Initiation." This ceremony was made as imposing as possible, in order to show what a glorious thing initiation was, and the initiated enjoyed the highest consideration and were looked upon as men more pure and instructed than the vulgar, and were promised after death the enjoyment of a more pure felicity—they were chosen to fill the most important places in society.

The light of initiation was not confined to signs and tokens and words or even to morality and theology, but it embraced all the sciences. The Priests of each *Nome* learned particularly one special science; and were the depositories of manuscripts which were all the more precious as they were the only copies existing in the world. One taught how to follow the Stars in their courses, calculate their swiftness, measure their distance, divide the seasons, give a more perfect form to the year by means of intercalations; others, by the principles of Geometry, knowledge of the laws of movements, and the calculation of resistance and friction, taught how to

centuple the strength of man, level the earth, raise dykes, dig canals, to construct Sais, Thebes, Memphis, and above 20,000 cities, besides immense edifices of which several yet resist the destructive hand of time; others taught how to purify metals, analyse them, combine then, alloy them, so as to render them more ductile and malleable; to indicate the properties of vegetables and the means of extracting the sap, so as to prolong the days of man; or better to preserve the body after death from decay during thousands of years, and preserve the freshness of colour and illusion of life. Others taught the principles of that celebrated legislation which sought to ally the general interest to that of the individual, bring together men of primitive quality, simply by their wants, and cause them to love virtue. Others presented in chronological order the revolutions and events of nations, continuing the list of Kings according to their names, their actions, virtues, vices, and the judgements which had been passed upon them. The Priests consulted these writings on the death of the reigning King, and these redoubtable judges traversed the lake in a boat guided by Charon and exposed in the presence of the people, all the good and evil which he had done, and threw in the fatal urn, the ballot which rendered his memory cherished or odious.

It seems certain from our knowledge of the Egyptian priests and the Essenian sects, that the latter were only the continuators of that ancient caste which dispersed itself at the period of those troubles and dissentions which turned Egypt into one scene of anarchy, by which the Romans profited so far as to convert it into one of their provinces.

It is reasonable to conclude that the founders of the Essenian Societies were Egyptian priests. What proves this very clearly is that, on the one hand we know not what became of these after the overthrow of the throne of the Ptolemies and the invasion of the country, while on the other hand the societies of the Essenians which appeared at that time, present almost the same character as did the priestly caste of Egypt; indeed we find among the Essenians of Jerusalem and Egypt, the mysterious initiation, the oath of prudence, and the evidences of the Egyptian priests, the same love of the sciences, the same philosophy; everything in fact establishes a perfect resemblance. We may affirm from proofs so intimate, that the confederacy of philosophers, known by the name of initiates or priests of ancient Egypt, reappeared and continued its system in the societies of the Essenes after those later wanderings which followed its dissolution and the dispersion of its members. Contemporary with the Essenes, were the Therapeutae, a magical, astrological, and alchemical sect, who quietly disappeared. They were succeeded by the Ascetics, that is, by a kind of Jewish monks, who, though devoted to a purely contemplative life, preserved amongst them opinions which suffice to prove that they had received from the Egyptian Priests and Essenes that spirit of true philosophy which neither new dogmas or even superstitions had been wholly able to denaturalise.

Christianity came and enlarged the circle of initiation, it extended to all men the benefits and the moral parts of the mysteries; but the scientific part, its grand foundation, it neglected, as less essential to its mission;

it left it as noble pasture to the indefatigable study of the curious and the wise.

Christian Monks succeed in turn to the Jewish Ascetics and the ruins of the Coptic Monastery are shown, where it is said 360 monks were devoted to seeking, without rest, for the philosophers' stone. The traditional history of the Templars asserts, that their Grand Master of Nazareth was consecrated Pontiff of the universal religion by the Priests of Egypt.

What is historically more important to know is, that the Coptic monks who exist in Egypt, even in the present day, are the immediate successors of the Egyptian Priests and Essenes. This connecting link having been established so clearly, it is evident that the spirit and philosophy of these Priests and Essenes, are not lost, seeing that these different bodies have been continued by an unbroken succession till the present day.

At all times Christianity was far from absorbing the sacred sciences into its bosom, philosophy preserved its independence, whilst making itself Christian, Origen, Justin, Clement of Alexandria, Hermesius, and many other fathers of the first centuries, are a proof of it. There were even some philosophers who imposed on themselves the task of conciliation and of making the christian dogmas and philosophical teachings of christianity to concur. The Gnostics and Manichees, who lacked not a certain grandeur, essayed the task and were persecuted by the church. Manes from whom these last borrowed their name, was born in the year 277 of the common era. There was at this epoch in Egypt, a man named Scythianus, by birth an Arab, fully

instructed in the secrets of the Magi; he had the knowledge of hieroglyphics, astronomy, mythology, and was a man who practised the soundest morality; he composed four books under the titles of *Gospel*, *Chapters*, *Mystery*, and *Treasures*. Ferbulio, his disciple, inherited his fortune and his works; he betook himself to Palestine and sought to propagate the religion of the Magi; persecuted he went to Persia, where he changed his name and called himself Buddas; persecuted in Persia, he retired to the house of a widow, where he died. This widow having bought a slave, adopted him and gave him the name Cubricus, the young man made great progress in the books of Ferbulio, and, like his master's example changed his name to Manes, which signifies conversation, and founded the sect of Manichees. Pursued by the hatred of Archelaus, Bishop of Cassan, and the Priest Marcellus, he withdrew for shelter to a small mansion named Arabion, upon the river Strenga, but was denounced by another Priest named Triphon, to the King of Persia, who sent seventy-two guards to take him; he was arrested upon the bridge of the Strenga at the moment when about to betake himself to a neighbouring town named Diodoride. The King condemned him to be either roasted or burned alive, the flesh thus parting from the bone. After his death, the number of disciples augmented considerably, and they gained followers of the most elevated intelligence, even St. Augustine. The filiation of the Manichees to the philosophical doctors of antiquity is proved by a fact not generally remarked. The Catholic Church reproached them with believing

in two principles and consequently in two Gods; the reproach was unjust because they only followed the instruction of the three grades prescribed in Egypt first, Dualism, or belief in the two principles; second, Sabaothism, or the adoration of the natural forces; third, Jahoism, or the worship of a sole God Sovereign of, and independent of, the material world. They therefore only taught dualism as a mode to arrive at the manifestation of the entire truth. Beside the Manichees many other differently named sects branched from the original tree of the ancient mysteries and were known under the general name of Gnostics, a word signifying knowledge. Nothing is better authenticated than that the disciples of these sects were in existence in the twelfth century in Italy, France, Germany, and England, as Templars, Lollards, Ghibbelines, and Albigenses.[18] They had secret signs of recognition, professed great purity, and were divided into two principal classes, the Disciple and the Perfect Initiate; the latter of which were vowed to chastity, and on the dualistic principle they looked upon the head of the opposing sect as the

[18] [Of these four groups, only two were strictly speaking religious sects and of those only the Albigenses (Cathars) had any affinity with Gnostic ideas; the Lollards (a derisive term applied by their persecutors) were mediæval English proto-Protestants, followers of John Wycliffe (1330-1384), who were persecuted for trying to break the ecclesiastical monopoly on knowledge of the Scriptures. The Ghibbelines were a political faction or party in Italy in the thirteenth and fourteenth centuries, any accusations of heresy against whom stemmed from their support of the Holy Roman Emperor against the Pope at the times when the two were disputing. Likewise the heresy charges against the Templars were almost certainly fabricated wholesale by Phillip le Bel and his associates as a means to get their hands on the order's money.]

evil principle personified, and upon their own as the good principle. The poet Dante belonged in Italy to the Ghibbelines, the poets Chaucer and Gower in England to the Albigenses and the monument to the latter in London represents him as crowned with a wreath of roses and having the cardinal virtues at his feet. The Templars were judicially suppressed for being Gnostics and are commemorated in our Rite. Eventually the philosophical sects took the name of Rosicrucians, and so became Freemasons, of whose history the teaching of our rite is well known to you.

CLOSING SAME AS OPENING.

KNIGHT GRAND INSPECTOR.

20th Degree.

The Hall is hung with Black. On a Table, near the Sublime Grand Commander is placed a wreath of Oak leaves, a wreath of Cypress and of Roses. A S. with wine; a S.

A Vase and a ring, with black hooded Gowns for K.

To call the Senate or Areopagus to Order, Strike 3; to seat 1; Alarm 1; Battery, various.

OPENING.

SUBLIME GRAND COMMANDER.— (*Strikes* ווו.) Most Learned Senior Knight Interpreter, the first duty of the Knights Grand Inspectors.

SENIOR KNIGHT.—Sublime Grand Commander: it is to assure ourselves that we are guarded against the indiscretions of the profane.

S. G. C.—Let it be done.

S. Kt.—Illustrious Knight, Guardian of the Sanctuary: ascertain if we are guarded against the indiscretions of the profane.

G. of S. opens doors; ascertains from the Sentinel that the Senate is secure, and addresses the Senior Knight.

GUARDIAN OF SANCTUARY.—Most Learned Senior Knight Interpreter: we are secure from the prying eyes of the profane, none can overhear our Mysteries.

S. Kt.—Sublime Grand Commander: we are secure from the prying eyes of the profane.

S. G. C.—Ascertain if all present are Knights Grand Inspectors.

S. Kt.—(*Strikes* ווו.) Illustrious Knights in the South: to order. (*All in the South rise, Draw Swords.*)

JUNIOR KNIGHT.—(*Strikes* יהוה.) Illustrious Knights in the North: to order. (*All in the North rise, Draw Swords.*)

S. G. C.—Most Learned Senior Knight Interpreter: are you a Knight Grand Inspector?

S. Kt.—I am devoted to the pure principles of our Antient and Primitive Rite, and I sympathise with suffering humanity.

S. G. C.—Why did you become a Knight Grand Inspector?

S. Kt.—That I might be the better enabled to perform my duty to God and to man.

S. G. C.—Receive the Sign, Token and Word of a Knight Grand Inspector and give them to me.

S. Kt.—Illustrious Knights in the South: forward, march, halt.

J. Kt.—Attention. Illustrious Knights in the North: forward, march, halt.

All the Knights form two parallel lines facing each other. The Sign, Token and Word are given.

J. Kt.—Most Learned Senior Knight Interpreter: all in the South are Knights Grand Inspectors.

S. Kt.—Sublime Grand Commander: all present are Knights Grand Inspectors.

S. G. C.—Illustrious Knights, to your devotions. Let us pray. (*All kneel.*)

INVOCATION.

Omnipotent, Omniscient and Omnipresent God of Nature—we, thy children, assembled in this Temple, devoted to Thee and to the elevation of humanity, implore Thy aid. Bless us we beseech Thee, and the principles of the beloved Rite we have pledged

ourselves in Thy name to propagate. Grant us, we pray Thee, a spirit of tolerance, of love and charity to the human race—strength to withstand temptation, so that by the practice of the virtues here inculcated we may live in peace and good will upon earth, and be the recipients of eternal life and happiness hereafter.

ALL.—Glory to Thee, Oh, Lord! Glory to Thy name! Glory to Thy works!

S. G. Commander resumes his station. Strikes ׳׳׳.

S. G. C.—To order, Illustrious Knights: observe the orient, and attend to giving the S. *20*. Accordingly, in the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland, I declare the labours of this Senate in activity, on the Twentinth Degree of Freemasonry, Knight Grand Inspector, for the propagation of Wisdom, Science and Truth. Illustrious Knight of Eloquence, attend to the Altar and unfold the Sacred Book of Laws. Illustrious Knight Guardian of the Sanctuary, inform the Sentinel, and if there are any Visiting Knights, invite them to participate in our labours.

RECEPTION.

S. G. C.—Illustrious Knight of Introduction: you will retire to the Chamber of Reflection where you will find in waiting an Ill. Knight of the Royal Mystery; see him properly prepared and make the usual alarm.

K. of Introduction retires, prepares Neophyte as a Knight of the Royal Mystery, and strikes the battery on Door ׳׳׳—ו.

KNIGHT MARSHAL.—Sublime Grand Commander: there is an alarm from a Knight of the Royal Mystery.

S. G. C.—Demand the cause.

Kt. M.—(*Opens door.*) Who alarms the Senate?

KNIGHT OF INTRODUCTION.—A Knight of the Royal Mystery, devoted to the pure principles of our Antient and Primitive Rite, who, sympathizing with suffering humanity, earnestly desires the Degree of Knight Grand Inspector, that he may be the better prepared to accomplish his duty to God and to man.

Kt. M.—How does he expect this favour?

Kt. of Int.—By virtue of the Sign and Word of a Knight of the Royal Mystery.

Kt. M.—Give them. (*He does so.*) 'Tis well; you will wait until the Sublime Grand Commander is informed of your request. (*Closes door, and coming between the Columns, addresses the Sublime Grand Commander.*)

The alarm was made by Illustrious Knight [*name*] of the Royal Mystery, who is devoted to the pure principles of our A. and P. Rite, and sympathizing with suffering humanity, earnestly desires the Degree of Knight Grand Inspector, that he may be the better enabled to accomplish his duty to God and to Man.

S. G. C.—How does he expect this favour?

Kt. M.—By virtue of the Sign and Word of a Knight of the Royal Mystery, which he has communicated to me.

S. G. C.—(*Strikes* יהוה.) To order, Illustrious Knights. (*All rise.*) Admit the Neophyte.

Music plays. Neophyte is plaeed between the Columns, with a Cable Tow around his neck, and hookwinked.

ODE.

Our Master, Triune, Infinite,
  Eternal Mystery, Judge Supreme,
  How terrible Thine edicts seem—
And yet how merciful Thy might.

Omnipotent, Omniscient, Just;
  And Good, vouchsafe to teach me bow
  Before Thine awful Throne to bow,
A sinful finite thing of dust.

Stretch me Thine hand, O, Guide Divine—
  O, hear me calling in the dark—
  And bid, above my shipwrecked bark,
The beacon of Thy mercy shine.

S. G. C.—Let the Neophyte make five circuits of our Senate. (*Neophyte is conducted five times around by Knight of Introduction,—Knight Marshal leading.*)

Illustrious Knight and Brother, to the will and by the action of the Eternal of all ages—past, present and to come—do we owe our origin and being; and when our earthly pilgrimage has ended, to that parent source of all creation must we return; either to rest in blissful quietude, or become component parts of new combinations of mind and matter, obedient to the mandates of the Most High and Powerful.

We are but infants in His mighty hands—the clay which by the master skill is moulded into forms of beauty and delight, or shapes of hideousness and horror—the blank scrolls on which may be engrossed the golden words of wisdom or the senseless babblings of the profane.

We are but the creatures of His will. How, then, shall we presume to define, as with a line and rule,

the extent of His power, His attributes of love, justice, wrath or wisdom?

We are but atoms in creation's plan, our world itself a mere speck in the immense regions of boundless space, and our very Universe is but one, perhaps among countless thousands.

In the last degree you were shown that all religions have but one common origin, the worship of a Supreme Being—the lesson sought to be conveyed was mutual toleration.

The Neophyte is placed between the Columns and brought to light.

Kt. M.—Sublime Grand Commander: the Neophyte has completed his first journey in this sublime degree, and now awaits your will and pleasure. He is prepared to answer any questions propounded by you, that he may prove himself a true Mason, a worthy Knight of the Royal Mystery, and a fitting candidate to receive the Obligaiton of this degree.

S. G. C.—There are two duties owing by man, which takes precedence of all others. The first I need hardly tell you is to his God, and the second to his country. He who is false to one, seldom proves true to either. Callous indeed, must be the heart in which the love of country has no place, and weak and worthless the affection of him as son, husband, father, or brother, in whose breast Patriotism has no existence.

Behold the banner of our common country (whether by birth or by adoption). Are you prepared and willing to take the sacred Obligation to love, respect, and when required to defend it with your life?

Neophyte answers.

Then place your right hand on the Glaive of Honour, and with your left hand holding and supporting the flag of your country, repeat after me your first Obligation.

I.

I, A. B., in the name of our Father, who is in heaven, in His presence and of this Illustrious Senate, upon the Glaive, symbol of honour, do solemnly and sincerely promise to be true to my country and it flag, and that if required I will defend both with my purse, my sword and my life, and never allow either to be dishonoured, if in my power to prevent it. So help me God! Amen.

ALL.—So mote it be!

S. G. C.—As a token of your fidelity, salute with a kiss this most sacred emblem of Knightly honour!

Your oath of patriotic fidelity is registered in our hearts and in the archives of the recording angel above. You have well and truly proved your right to the Crown I award you. True, it is only a wreath of Oak leaves, but still it is more priceless than the golden and bejewelled diadems of kings or emperors. It is the Civic Crown, *Corona Civica*, of the ancient Romans, and which in the full glory of the days of their Republic, was only awarded to those who had saved the life of a fellow creature. By becoming a Mason, you have also become a benefactor of mankind, for is it not our duty and our practice to help our distressed brethren, to comfort and protect the widow and the fatherless, and to be just in our conduct to all men?

Illustrious Knight Marshal, conduct the Neophyte on his second journey.

Neophyte is lead thrice around and placcd between the Columns.

KNIGHT OF ELOQUENCE.—Praise waiteth for thee, 0 God, in Zion, and unto thee shall the Vow be performed.

O, Thou, that hearest prayer, unto thee shall all flesh come.

Iniquities prevail against me; as for our transgressions, thou shalt purge them away.

Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts; we shall be satisfied with the goodness of Thy house, even of Thy Holy Temple.

Again led round.

J. Kt.—Except the Lord build the house, they labour in vain that build it.

Except the Lord keep the city, the watchman waketh but in vain.

Again led ronnd.

S. Kt.—And it shall come to pass on that day, that the Lord shall set his hand again, the second time, to recover the remnant of his people which shall be left.

And he shall set up an Ensign for the Nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the Earth.

The Neophyte is placed between the Columns.

S. G. C.—Before proceeding further, I must administer to you another Obligation, one which, without doubt, you will assume with pride and satisfaction. It

is the Oath of Fidelity to our Rite and its Banner—are you prepared to take it?

Neo.—(*Answers, then repeats the Obligation.*)

II.

In the name of God, Father of the human race, and in his holy presence, I do most solemnly promise to support and be faithful to the Banner of our Antient and Primitive Rite, and that I will propagate with zeal the knowledge and peaceful morals which our sublime institution professes, extend its usefulness, and exert my best endeavours to bring good and true Masons within its sacred folds, and to exact no other condition from the candidate than probity or knowledge, without distinction of politics or country. I will to the end of my life, devote myself to our sacred Rite, and will never denounce or desert it, without the consent of my superiors therein. To this, in each and every part, word, and sentence, by him that rules above, below, I swear. Amen

ALL.—In the name of T.S.A.O.T.U. we are witness. Amen.

S. G. C.—Sir Knight and Brother, the pledge you have just given, is one of greater importance than at first sight it may appear to you. Among the several Rites pertaining to Masonry there have too often arisen differences and contentions on slight grounds, which have estranged those who should have honoured the mutual bonds which bind us to make the fellowship of Masonry the most glorious in the world. Let us avoid such examples, and remain steadfast in our allegiance to the Antient and Primitive Rite in its present purity.

While we honour and uphold our own institution, let us prove that we are willing to meet all in the spirit of LOVE, JUSTICE, and TOLERATION. Let the Knight proceed on his journey with our best wishes for his welfare, and may the giver of all good gifts, smile upon his progress, and vouchsafe him the light of wisdom he seeks!

Slow and solemn music is played. Marshal hoods Neophyte and conducts him once around to S…[19] *in the West, while the following is recited. The Senate is darkened.*

S. G. C.—To the name of the most High be praise and glory given now and forever.

ALL.—So mote it be.

S. Kt.—May his love guide our footsteps in gloom, and exalt us in the radiance of his light!

ALL.—So mote it be.

J. Kt.—God be with us now and forever.

ALL.—Now and forever

The hood is removed and the Neophyte is confronted with the emblem of Death, the Skull with wine, and the Knights clothed in hooded black robes.

Kt. M.—What hideous phantom is that which arrests our steps and fills our souls with loathing and apprehension?

S. G. C.—It is no phantom, but reality! What thou art now, so once was this poor frail emblem of humanity—what he is now, shalt thou be ere many more years have sped their way into the Ocean of Eternity. Within this hollow frame once beat a heart, as proud and joyous, or as humbled and saddened as

[19] [Probably (given the speech of S.G.C.) "Skeleton" rather than simply "Skull" (though there is one of those too).]

thine own. These whitened bones were clothed with fair and healthy flesh, and the blood coursed warmly through the bounding veins. These fleshless limbs were endowed with the full strength of proud exultant manhood. Beneath this skull throbbed a brain filled with the accumulated wisdom of his days, and of by-gone ages—thoughts of devotion, love of country, kindred, friends. Within these hollow sockets were eyes that beamed with kindness, kindled with love, flashed with anger, melted with sorrow or sympathy, and closed in balmy sleep.

From this now lipless mouth dropped honeyed words of eloquence, love, devotion, and friendship—or sprang the scathing tones of anger, scorn, defiance, and contempt—and now, behold! Is this the end of all this beauty, glory, strength, and intellect—this wretched mouldering remnant of the human form?

Believe it not, my brother. Death is but the end of this earthly life; beyond its portal lies the summer life of immortality, where, freed from the trammels of this perishable clay, purified from all mortal passions, the enfranchised spirit ascends to the mansions of the blest, and rejoices evermore in the glorious light which emanates from the throne of the Eternal.

Shrink not, then, from the emblems of the grave and death; what are they but the broken fragments of that mould in which the work of perfection has been cast, and completed by the Great Artificer!

I now crown you with the wreath of Cypress, the emblem not only of death but of eternity. (*Done.*)

Now, Sir Knight, before these monitors of what awaits us all, repeat the Obligation it is now my duty to administer.

All the Sir Knights point swords at his breast.

III.

I, A. B., in the name of T.S.A.O.T.U., do solemnly swear, in the presence of these witnesses, that I will keep secret the mysteries of this Degree of Knight Grand Inspector, and will not reveal them to any person, unless I know him to be legally entitled to the knowledge thereof.

I furthermore swear that should I know of another to violate his obligations of this sublime degree, I will, with the assistance and blessing of God, use my best endeavours to bring him to condign punishment, by pointing him out to the fraternity and the world at large, as an object of contempt, as a liar and perjurer.

I swear that I will never permit a Sir Knight of this Degree to be slandered, calumniated, or defamed, without vindicating his character, and causing justice to be done to the accuser by the accused.

I furthermore swear never to allow the rituals of these Degrees to be copied or printed by any one, without the authority of the Sovereign Sanctuary, if it my power to prevent it.

To all these I swear sincerely and solemnly, and should I break this oath may the arms of death fold me in its cold embrace.

S. folds arms round Neophyte.[20]

[20] [Wait, so the skeleton is an animatronic or somesuch?]

ALL.—Amen.

S. G. C.—Sir Knight, are you still firm in your faith and trust in the truths of our Sacred Rites and teachings? (*Neophyte answers.*)

In the course of your career dangers may beset you, the enemies of our Rite may seek to extort from you by guile or violence the secrets we have imparted to you, and to whose safe keeping you have pledged your word and honour. Have you the courage, both moral and physical, to resist and defy their power, even to death itself, if need requires it? (*Answer.*)

Are you prepared to give us a proof of that courage, springing from a bold heart and ready hand which defies all danger, and is ready to strike at an instant's notice in the defence of right? (*Answer.*)

Have you implicit faith in our honor and justice? (*Answer.*)

Behold, then, this vessel filled with molten lead. Quick! give the proof of your courage and fidelity—plunge your naked hand boldly into this seething metal, and bring forth this ring![21]

Sublime Grand Commander drops Ring into the Vase, Neophyte takes it out.

It was well and bravely done, most valiant Knight. You perceive your confidence in us was not misplaced, and our trust in you is still more strengthened. You see no real danger, or physical injury was intended

[21] [The "vessel of molten lead" is a pot of quicksilver; the only danger to the Can. is of poisoning by mercury vapour if some idiot heats it up to make the trial more "realistic." A version of this sham ordeal appears in the earliest known version of Sovereign Grand Inspector 33° (as published in a volume titled *Ordo ab Chao*) and was retained in some later revisions.]

you; the test was but to remind you, that in sudden emergency or peril, promptness or valour will ever be triumphant.

Forever wear this Ring as an Emblem of Masonic Truth and Knightly Valour.[22]

Your pilgrimage in this degree draws to an end, one journey more and it will be completed.

Before you start upon your way, you must need refreshment and must receive it at our hands. A draught of wine will re-invigorate your strength and prepare you to encounter the hardships of the road.

Sublime Grand Commander presents skull with Wine.

You look with wonder, perhaps disgust, upon the vessel which contains it. Why so? True, it is not gold, nor silver, nor even crystal; but it has a greater value, it was the home of a human intelligence, the seat of wisdom and of feeling. Believe me, Brother, we must banish from our minds the morbid feelings which make us shrink from everything denoting the great change awaiting all: we must teach ourselves to look with calmness on the emblems of mortality; why should not what the dead has left us, be used for the benefit of the living? We use this skull as a drinking cup to prove that we are superior to the childish prejudices of the uninitiated, and that when the ceremonies of this sacred Rite demand it, we can conquer any repugnance to what seems (but is not) painful and revolting. This has a moral teaching also:—"All that live must die, passing through nature to Eternity." Die! Yes, but is that the end? No! For

[22] [You might want to clean any remnants of the mercury off it first.]

as surely as day follows night, and night again succeeds to day, so surely man is immortal. What see you in this cup? Wine. Life in Death, Strength in Decay. The wreath of Cypress on your brow, the liquor in this quaint goblet, and the garland of roses which I now place on this fleshless skull, all teach the same lesson—Life in Death and, Death in Life, succeeding to all Eternity. Now Sir Knight, place your left hand upon your heart, raise the goblet in your right, and repeat your Obligation. (*Done.*)

IV.

I promise and swear in presence of T.S.A.O.T.U. that I will never acknowledge any person or persons as belonging to the Antient and Primitive Rite of Masonry, except those owing fealty and allegiance to the Sovereign Sanctuary of the 33d. Degree in and for Great Britain and Ireland, or other authority recognised by it, and that I will denounce all impostors, spurious and clandestine persons, claiming to be of this Rite, and will expose them to the brotherhood wherever he or they may be situated. This I promise, and to this I swear, and should I break my vow, may this wine I now drink, be unto me as deadly poison as the hemlock-juice drank by Socrates, our ancient brother. Amen. (*He drinks.*)

S. G. C.—Proceed on your last journey, and may the All-Powerful bless and guard you.

Solemn Music is played, during which the Neophyte is conducted twice around, while the following is read.

S. Kt.—The darkness is passing away and the dawn is nigh.

J. Kt.—Praised be His name who rules the night and the day.

Neophyte stops at Altar—the Areopagus is lighted, the Knights exclaim

ALL.—Welcome to the Knightly Pilgrim—welcome.

S. G. C.—You have completed your final journey in this Degree, and all that remains is to administer to you the last Obligation of it, and acknowledge you as a Knight Grand Inspector and Commander in Masonry; this will insure your entrance into the 33d. Degree of Scottish Rite Masonry, wherever the same is legitimately conferred.[23] You have been tried in the balance, and not found wanting.

We are satisfied with the proofs you have given of your sincerity, perseverance, courage, and devotion to our sacred Rite.

You have well and truly justified our confidence in your integrity, and all we now exact, before you receive the secrets of a Knight Grand Inspector, is, that you will promise on the Sacred Book of the religion you profess, never to divulge our mysteries.

We seek not to dictate or control the religious feelings of any. Every man is free to worship God as his own heart dictates, and God alone has the right to

[23] [Both John Yarker and Harry Seymour (who chartered Yarker to establish the A. & P. Rite in Britain and Ireland) were expelled from the Ancient and Accepted Scottish rite under the established Supreme Councils for their respective provinces, in both cases (as far as I can tell) for association with the Rite of Memphis. They responded by obtaining charters for the "Cerneau" Scottish Rite, generally regarded as an opportunistic imitation of the 33° AASR as originally established in Charleston, South Carolina, around 1801.]

judge his children. Brother, what is the creed or faith you profess? (*Neophyte answers.*)

Place upon the Altar the Sacred Book of our brother's faith. (*Done.*)

To order, Illustrious Knights, let the Triangle be formed.

V.

To the glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A.B, swear, in the presence of T.S.A.O.T.U. and the brilliant lights of this Illustrious Senate and Areopagus, on the Sacred Book of Laws, and on the Glaive, symbol of Honour, Fidelity to the Celestial Empire of the Antient and Primitive Rite of Masonry, and obedience to its sacred laws. I promise and swear to abide by the Bye-laws, Rules, and Regulations of this or any other body of the Rite, of which I may hereafter become a member, and to obey all summons sent, or given me therefrom, and also to obey the Laws, Rules, and Regulations of the Mystic Temple of Princes of Memphis, 32d. Degree, for the Province of […] if within my power: I promise and swear to obey the Constitutions, Edicts, General Statutes, and Ordinances of Antient and Primitive Masonry, emanating from the Sovereign Sanctuary of Patriarchs, in and for Great Britain and Ireland.

I do furthermore promise that I will never by look, word, or sign divulge or imperil the sacred mysteries

of our Rite to the profane, or to those of inferior Degrees.

I swear that I will not communicate to any person the sacred word of this Degree, not even for instruction to an Illustrious Knight of this Degree, unless in the manner in which I shall receive it.

To this and all I swear, under no less penalty than that of being compelled to cut out my own tongue, and should I wilfully break this solemn vow, I invoke the power of Heaven to shower all the calamities on me to which man is susceptible, may my days be wretched, my nights sleepless, my life wither in misery, the scorn and disgrace of humanity. AMEN!

S. G. C.—It is sworn!

S. Kt.—It is sworn!

J. Kt.—It is sworn!

S. G. C.—The Jewel of this Degree with which I now Invest you, is the double-headed Eagle, the Masonic significance of which was explained in the Degree of Knight of the Red Eagle.

This Ring, with which you are never to part, is an emblem of your truth, and a proof of your Knightly valour. Upon it is engraved the device of this Degree, *Deus Meumque Jus*; and what more appropriate device can Masons use than that of "God and my Right."

It now becomes my duty to instruct you in the Sign, Token, and Word of a Knight Grand Inspector.

The Sign of entrance is to […]. The Sign of order: place the left […]. Sign of Obligation: make the action […] and alludes to the point in your [Obligation.]

There are two Pass Words, and two answers given only with the Token.

The Sacred Word […] is given only in the Areopagus, and in this manner. […]

The Initials M. C. B. J. were emblazoned on the standard of the family of the Maccabees, of Judas, that devoted champion of Liberty, of Right, and of Masonry, who lost his life in defence of those noble principles, against the Syrian oppressors of his country, 100 years before the Christian Era.

Illustrious Knight of Introduction, you will conduct our newly created Knight Grand Inspector to the north-west and south-west angles, and let him prove to the Most Learned Senior and Junior Knights Interpreters, that he is in possession of the Sign, Word, and Token of this Degree. (*This is done.*)

Illustrious Knight Captain of the Guard, make the usual proclamation. To order, Illustrious Knights.

Neophyte is placed on his knees at the A. The Captain of the Guard draws his sword, stands in front of Neophyte, gives him the accolade.:

C. of G.—To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masoury in and for Great Britain and Ireland. Salutation on all points of the triangle. Respect to the Order.

Arise, Knight Grand Inspector, Commander in Masonry, which I now proclaim you, and I call upon all present to recognise you in your quality as such, and to render you aid and protection in case of need.

S. G. C.—Join me, Illustrious Knights, in rejoicing over the happy acquisition this Senate has made.

Together, Illustrious Knights. (*All give battery* וווו-וו-וווווו-וו.)

This is the battery or alarm of this Degree and alludes to the journeys you made in the same, it also alludes to the year five thousand three hundred and twelve, when our Grand Master Jacques De Molay, was condemned to death, and the order declared abolished, by the tyrant Pope Clement the Fifth.

You will now listen to the lecture or discourse of our Knight of Eloquence.

Neophyte is conducted to Orator.

DISCOURSE.

In the beginning man was born free from sin, pure—having within him a Divine instinct of the noblest virtue, and the most generous inspirations. To do good was a natural impulse. Evil did not, could not exist, for Charity and Love were the sole motors of his actions. He lived for others more than for himself; his Religion, Politics, and Economy were comprised in the command, "Love one another." Obedience to this law comprised every duty. In his fellow man he recognized a brother, and freely shared with him the fruits of his vine-yards and the clothing of his flocks. All lived in Peace and Harmony, until families became societies, and societies grew into nations. Then the odious distinction "Mine and Thine" arose, and Avarice and Corruption, like noxious reptiles, began to crawl amongst and infest a happy people with their venom. Avarice and Ambition united and brought forth Pride, Envy, and Hatred; together they attacked the heart of man and destroyed in it the impulse of good, the seeds

of virtue; all remembrance of his celestial origin, and of his sublime destiny. Love and Charity grew weak, and arbitrary power usurping their place, triumphed over the feeble, subjected them to its caprices, and forced them to cultivate the earth by the sweat of their brow, and gathering in the harvest of which the powerful seized the fruitful ears, leaving scarcely more than the barren straws to the labourer and his little ones.

Divisions soon took place among the rulers. Murder depopulated the earth. War spread its dreadful banners to the wind, and destruction, pestilence, and famine followed in his train. The furrows overflowed with the blood of those who disputed for possession of the field, whilst the sweet voice of humanity was stifled by infuriate howlings and savage discord. To crown the evil came the reign of Ignorance, grades of caste, party politics, and Priestly sway—when many a clever scoundrel called himself the Interpreter of Divinity, and sacrilegiously bringing down the Supreme Benevolence to his own mean level, made him appear as avaricious, bloody, and revengeful as himself. Religion, which should be Faith in a just and kind God; a never failing consolation to the unhappy, and a balm to the wounded mind, became a trade, and was sold as merchandise, until its spirit, seeking sanctuary in a few honest breasts, left only its pompous ceremonies and heartless mummeries as the stock in trade of the traffickers.

Without these few pure souls, a virtuous man might have looked mournfully around him, and reproached our common father for having abandoned everything to the Genius of Evil. But with the evil came the remedy—

Masonry arose! Some few master-spirits preserved the emblems of the sacred fire, end under various titles, Poets, Historians, and Philosophers, seemed united by a mystic chain, whose links, connecting every epoch, enclosed all in a circle, whose centre is eternal Truth. Its radius spread from one end of the world to the other. A sacred and symbolical word would call the virtuous to rally and close to each other's aid, or extend the hand of sympathy from Dan to Beersheba, to find out and succour the distressed, whether in the hearts of cities, or the wilds of the desert. Pilgrims of this faith have undertaken distant and toilsome journeys; dared the rigours of the polar regions, the destructive fevers of the tropics, suffered the hellish tortures of the Red Indians, the Chinese zealots, and the Persian Priests, not for wealth and power, but to succour and save a brother. Thus, by initiation, the noble-minded of every country formed a symbolic union, founded on Morality, Love, and Humanity. No one remained deaf to the appeal of a brother; and among a crowd of similar circumstances, we have selected the following for its sublime simplicity:—

A disciple of Pythagoras, travelling in a wild and almost barbarous country, far from home or friends, was taken sick in the cabin of some poor people, who, although they were themselves suffering from extreme poverty, assisted him with what they had, and took the tenderest care of him. His sickness was long, but their hospitable solicitude never abated. Grateful for their attentions, but lacking the means of recompensing their disinterestedness, feelng himself on the point of death, he asked for a flat stone, and tracing on it some

symbolic characters, he besought them to place it near the road side. He died. Many years after a disciple of the same school accidently passed, perceiving the stone, read the inscription, and watered it with his pious tears hastened to acquit the debt the deceased had contracted, although he had never known him, or ever seen him; but in the mystic writing he was requested, as a brother, to fulfil a dying man's wishes.

Masonry, then, was the system which our Sovereign Master chose as the means to preserve benevolence and learning upon earth, and though we may see some fail in their duty and defame our noble institution by their wickedness and folly, do we not know that on earth nothing is perfect, and that virtue even is subject to abuse. Let us remark, however, that when these abuses multiplied, and everything seemed a prey to evil, God drew from the treasure of his inexhaustible love, his most priceless gift. Jesus appeared—that sublime regenerator, that supreme and iucomprehensible being, that glorious light shining between the past and future. Christ, the pacific conqueror, peaceably advanced before the amazed world, carrying aloft his banner whereon is inscribed "Love one another." It was his theory of conquest, and will yet restore all nations to innocence and happiness. These three words contain all the wisdom, all philosophy of the preceding ages. It absorbs and condenses every doctrine ever yet invented for the general good, and. gives a tangible shape to every benevolent inspiration.

"Love one another." 'Tis a charm, at the utterance of which the human race awoke from a long and frightful

dream to find its hopes of happiness not destroyed, but shining more radiantly than ever—for gradually we shall see despotism overthrown, and Charity reigning universal over all.

Yet we must acknowledge that in consequence of the feebleness inherent in human nature, evil once more prevailed, and barbarism once more broke the bonds that had restrained it, and pouring in torrents from the Northern wilds, carried ruin and devastation around. The pitiless sword was the tyrant that governed all; nothing liberal, nothing intellectual, withstood its attacks; nothing dared oppose its sway; nothing but Free Masonry, which, like a Minister of Mercy, still answered the appeal of Humanity and Progress—only being competent to encounter cruelty and intolerance with their own weapons, our members donned the helmet and glaive, the lance and shield, and advancing to the East and North, reached from the banks of the poetic river Jordan, to the bleak shores of the Oder and Vistula, and effectually stayed the march of brutish vandalism.

Can we contemplate, without admiration, those noble Cavaliers, as gentle after the carnage as terrible in combat; suecouring, after the battle, those whom their carnage had overthrown! Need we mention their oath to protect the fatherless and oppressed; or that unalterable friendship and touching brotherhood in arms, by which a Knight Mason was a stranger in no country nor under any misfortune.

Masonry not only buckled on the sword and shield for the defence of society and Religion, but furnished

with the square and compass, it raised gigantic Cathedrals, noble monuments on which our ancestors inscribed their creeds in language as simple as profound, and their traditions descending from generation to generation, in their original purity, stand to this day as landmarks of Faith, Patience, and Self-denial.

The tie that united these chivalrous Knights was the "cable tow" of Masonry, that strong symbolic cord which binds so many thousand fragile brands into one resistless body.

In the darkness of the middle ages it is more difficult to follow the footsteps of our order, yet an earnest enquirer may still find it seeking shelter where it gave protection, and in the schools of science, one of which in particular deserves mention—the University of Paris, whose pupils united by initiation, defended and protected themselves against tyrannical oppression.

In the bosom of the Universities was preserved that spirit of free inquiry which by instigating religious reform, did so much towards the regeneration of humanity, and still more by Printing, that powerful vehicle of thought, that wing of God, which carries abroad, with the rapidity of the wind, the results of human intelligence.

The invention of Printing determined the emancipation of the human spirit by secularising science. Constantinople was taken and Rome accorded a noble hospitality to the illustrious proscripts of Greece; even the cannon civilizes by adjudging the victory to genius and discipline. Thus the first Printers, realising the importance of their work, formed themselves into a

powerful corporation, and guarded carefully the sacred arcanum of their mystery; fabricating in silence, under the direction of Reason and Philosophy, the arms which gave Liberty to the world of mind, and annihilated Feudal and Religious Despotism for ever.

The discovery of America led to a revolution in the commerce, property, and finances of the ancient world. The introduction of gold from Mexico and Peru lowered the price of the precious metals, and created a new property and power—that of capital. Then succeeded Adventures beyond sea; the whole globe became aggrandised, colonies commenced, the military, and merchant marine grew apace. The small interior sea of the ancients became but a basin, of little importance, since the riches of India arrived in Europe on the crest of the tempests. All these events contributed to revive the fire of Masonry and project its rays into all civilised countries.

Thus will be seen how Intelligence continually enlarges the circle of human affeption, and gradually extends from family to country, and thence to the whole creation. You will see how Civilisation resisted and withstood the Barbarism to which Feudality had reduced it—ever strive to spread the Masonic behest,—"Love one another."

Wherever the armies of freedom have met those of tyranny, our order has been found, and it looks hopefully to the day when unlimited and licentious tyranny will no longer oppress the earth. The warfare against the powers of evil still goes bravely on, and freedom marches ever onwards toward the conquest of the world. The vast

power of public opinion reaches and controls even the occupants of despotic thrones. The infamous tortures of the middle ages are no longer known, and the persecutions for opinion's sake are remembered like plague and pestilence, which swept the earth with the besom of destruction. The rights of the people are daily rising into view and their will is everywhere coming to be recognised as the foundation of all civil power and government. But much still remains to be done. Tyranny is weakened but not overthrown. Chains still weigh on human thought and conscience. Monopolies and privileges in the hands of favoured classes still impose burthens on the people, and there is work remaining for the Elect. It is the old contest between good and evil, between the sons of light and darkness. With the tongue and the pen, with all our open and secret influences, even with the sword, if justice and our rights require it, we still advance the cause of human progress, freedom and civilization, and labour to enfranchise human thought, and to give freedom to human conscience. Opposition to oligarchial and sacerdotal tyranny and usurpation, caused the dedication of our Masonic Lodges to Holy St. John, in opposition to St. Peter, an Eastern schism introduced into Europe by the Knightly orders, and the adoption of Hiram the son of a poor widow and a worker in metals, as the hero of its legends, in succession to the God-King Osiris, who was the typification of light, further evidences the opposition of modern Masonry to the unjust privileges of feudal times, and to all those Orders which enjoy monopolies that they may be enabled to live in contented indolence.

The West cries,—be of good cheer, the eagles gather together, for the doom of tyranny is at hand. The South—assures us that truth struggles bravely on, and the great electric ocean of thought is in agitation; the storm hovers on the horizon, and the lightning is ready to leap forth against ancient wrong and the hoary precincts of oppression. From the East,—we hear that the people begin to know their rights and to be conscious of their dignity. The reign of darkness draweth to a close, and the sun's rays smite the mountains. Let us, therefore, sow the good seed that those may reap to whom God, in his own good time, may assign it—be patient and hope. The golden age, of the beginning, approaches; when the cycle of evil will have run its course, and mankind, regenerated, will contend only in good works—love and benevolence for each other.

S. G. C.—This concludes the twentieth Degree of Antient and Primitive Masonry, and gives you the knowledge to be obtained in a Senate of Knight Hermetic Philosophers.

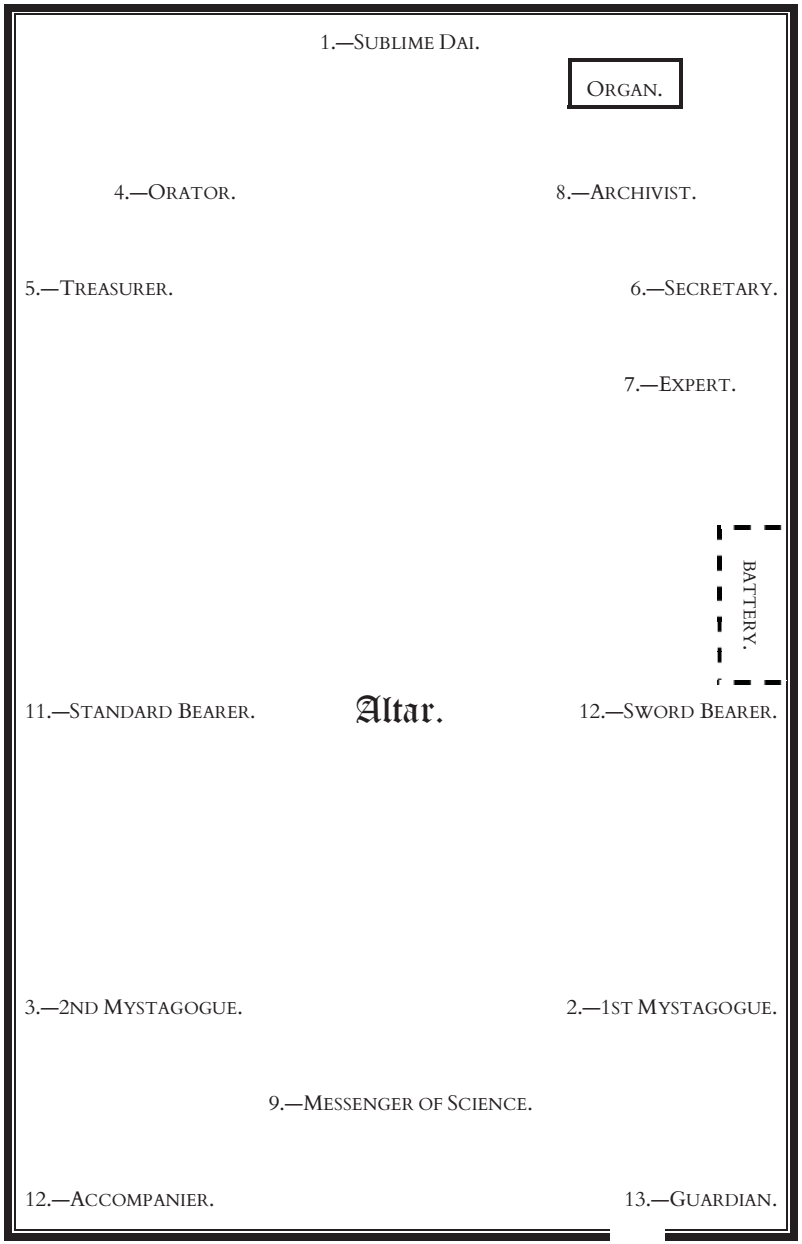
CLOSING SAME AS OPENING.

SERIES 3:
SUBLIME COUNCIL

CLASS VI – CONSISTORY.

The officers of the Sublime Council, in both the Consistory and Council degrees, are 14 *in number:*

- Sublime Dai (S. D.)
- First Mystagogue (1st Mys.)
- Second Mystagogue (2nd Mys.)
- Orator
- Treasurer
- Secretary
- Grand Expert
- Archivist
- Messenger of Science (M. of Sci.)
- Accompanier
- Standard Bearer
- Sword Bearer
- Guardian
- Sentinel


1.—Sublime Dai.
Organ.
4.—Orator.
8.—Archivist.
5.—Treasurer.
6.—Secretary.
7.—Expert.
Battery.
11.—Standard Bearer.
Altar.
12.—Sword Bearer.
3.—2nd Mystagogue.
2.—1st Mystagogue.
9.—Messenger of Science.
12.—Accompanier.
13.—Guardian.
Sentinel.

GRAND INSTALLATOR.

First Degree of the Sublime Council and Twenty-first Degree of Antient and Primitive Masonry.

The three following grades are Official Consecrations. The Sash is white. The Jewel a winged egg engraved with the Hermetic Cross and double-headed eagle, and placed within an equilateral triangle.

OPENING.

SUBLIME DAI.—(*Strikes* יהוה. *Repeated by the Two Myst. All rise.*) Illustrious First Mystagogue, what in your duty?

FIRST MYSTAGOGUE.—It is to protect the inviolability of our Mysteries against all intruders.

S. D.—Illustrious Grand Expert, assure yourself that the accesses of the Temple are deserted and its echoes silent.

GRAND EXPERT.—(*Retires, and, on return, reports.*) Sublime Dai, no one can overhear us.

S. D.—Illustrious Second Mystagogue, at what hour is the labour of this Sublime Council to be put into activity?

SECOND MYSTAGOGUE.—Sublime Dai, the labours are continuous.

S. D.—Illustrious Second Mystagogue, why continuous?

2nd Mys.—Because the labours to which we are vowed exact the perpetual employment of all our powers and suffer no interruption, except during the moments devoted to the restoration of exhausted nature.

S. D.—What is the period for repose, conceded by our traditions?

1st Mys.—The interval of perfect darkness.

S. D.—Illustrious Second Mystagogue, at what hour do we renew our labours?

2nd Mys.—At the first appearance of light.

S. D.—What hour is it now?

2nd Mys.—It is the hour for resuming our labours.

S. D.—Since it is the hour for resuming labour, unite with me in beseeching T.S.A.O.T.U. to grant that we may have but one aim in view—the glory of His name, the prosperity of our order and the general good of humanity.

The S.D. descends, places himself in the midst of the temple, facing the East. Before him is burning incense, at his side the two Mystagogues; at the foot of the altar are the Messenger and Accompanier, three paces behind these the Expert, Standard Bearer, and Guardian. All the members turn towards the East, and the Sublime Dai in a loud voice pronounces the following

PRAYER.

S.A.O.T.U., Father of Nature, Source of Light, Supreme Law of the Universe, receive the homage of our love, of our admiration, and of our worship. We prostrate ourselves before the eternal laws of Thy wisdom; direct our labours, enlighten them with Thy light, dissipate the darkness which veils truth; unite mankind whom ignorance and prejudice divide; remove the band of error which obscures their eyes; that led to truth by philosophy the human race may present but one family of brothers offering from all parts an incense, pure and worthy of Thee.

ALL.—Glory to Thee O Lord! Glory to Thy works! Glory to Thy infinite goodness.

S. D.—(*Re-ascends to the East, gives the Battery* וווּ-וווּ-וווּ, *which is repeated by the two Mystagogues, and, sword in hand, says*) Illustrious Brothers, observe the Orient and attend to giving the S.*21*. To the Glory of T.S.A.O.T.U. In the name and under the auspices of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland, I declare this Sublime Council of Grand Installators, open and at labour on the twenty-first degree, with. the aim of securing to all brethren the inestimable blessings derivable from the observance of peace, tolerance, and truth.

Strikes וּ. *All seated.*

RECEPTION.

The Grand Expert, with Neophyte, strikes וווּ-וווּ-וווּ *on the door of the Council.*

S. D.—Illustrious Messenger of Science, see who disturbs this Sublime Council.

MESSENGER OF SCIENCE.—(*Opening the door.*) Who alarms this Sublime Council?

GRAND EXPERT.—It is Illustrious Sir Knight A.B., who seeks advancement, light and knowledge.

M. of Sci.—It is Illustrious Sir Knight A.B., who seeks advancement in our venerated Rite, and is accompanied by the Illustrious Grand Expert.

S. D.—Admit them that we may ascertain his motives. (*Done.*)

Gr. Exp.—Sublime Dai, I present to you Illustrious Sir Knight A.B. who has worked his way with zeal and energy from the degree of an Apprentice Mason to

that of a Knight Grand Inspector; and who now desires more light and knowledge, in order to increase his usefulness to his brother Masons in every degree.

S. D.—By what recommendation does he solicit advancement from this Sublime Council?

Gr. Exp.—By the many Masonic trials, ordeals, probations and purifications which he has already undergone.

S. D.—Dost thou know goodness and canst thou do it?

NEOPHYTE.—(*Prompted by Expert.*) Yes, and I promise to do good wherever it is possible.

S. D.—Forget not that man is a material being, mortal by his body, but spiritual and immortal by his soul; that he may be drawn by one of these two substances of which he is composed to all sensible beings and by the other to God himself, that he is placed upon earth to be, as it were, the King and Pastor of nature and to render homage to its Author.

Dost thou promise to propagate science, light and the gentle morality professed by this Sublime Council: to teach truth and justice, with which noble faculty the Supreme hath endowed thee; to practice love and devotion to all thy brothers?

Neo.—I do.

S. D.—Dost thou solemnly promise to maintain faithful allegiance to this Sublime Council, to use whatever light and knowledge thou mayst acquire for the good of the Rite and its members. Dost thou, likewise, solemnly and sacredly promise to keep secret the

forms, ceremonies, and teachings of this Sublime Council?

Neo.—I do.

S. D.—Illustrious Brothers, are you willing to grant advancement to this Candidate?

All signify assent by the battery.

Illustrious Knight, we perceive that your petition meets with a favourable reception from this Sublime Council and that the members are willing to grant your request. The labour of our Sublime Council is directed to the investigation of the religious dogma of remote antiquity. The special aim of the first three degrees, which we are about to confer upon you, is to prepare you for officiating in the Public Ceremonials of the Rite and to teach you that our doctrine and faith is of the most remote antiquity. In all religious Rites and Mysteries the priestly class have been inducted with solemn ceremonies, their Temples inaugurated with Mystic Rites; and their dead buried in the faith of an immortal life beyond the grave.

We cannot do better in this introductory degree than recall to your recollection the ceremonial observances of the various rites through which you have already passed, from the degree of Apprentice and Master Mason to the point at which you have already arrived. These commence with the primitive Craft traditions of the Semitic branch of the human race. They allegorically represent the creation of the world by the great Master Builder and as such you were placed as a foundation stone in the North East corner. The same custom was followed in our Egyptian

traditions, they made use of the Mosaic pavement, the rough and perfect ashlar, the square, trowel, the lotus, heliotrope, acacia, and myrtle, all symbols which are well known to you. The science of symbolism was not only known amongst the Egyptians but spread, as an ancient form of civilization, into Canaan, Syria, Chaldea, Arabia, Tyre, Sidon, and Nineveh. The figures of animals were used by these nations as symbolical only of the attributes which guided their worship. The compound Cherubic Sphynx especially symbolised the divine attributes and when applied to the position of the constellations, it gives to Masonry, as resurrected good, a period of 5876 years before the common era.

In your earlier initiations you were instructed in the natural and mechanical sciences and more especially geometry; as you advanced onwards you were made acquainted with theosophical emblems, and it now becomes your duty to make a practical application of these in conducting the Installation of the Officers, of subordinate bodies of our Antient and Primitive Rite in their Chapters, Senates, and Councils. (*Strikes* יהוה. *All rise.*)

S. D..—(*Placing both hands on Neophyte's head.*) S.A.O.T.U., Chief and Father of that first supreme law and reason which dwells in us, deign to keep us in remembrance of that nobility of nature which we have received from thee; grant that it may aid us to purify ourselves from unreasonable passions. and render us superior to them, so that our organs may serve us in the best and most convenient manner; endow us with the noble faculty

of understanding truth and justice; deign to enlighten the Neophyte, who comes amongst us, with thy divine light; receive, we pray thee, the homage of his love, bless our labours, dissipate the clouds which cover our eyes, in order that we may become worthy of Thy merciful kindness and protection. (*He places the sacred glaive npon his head, and says*) To the glory of T.S.A.O.T.U. I consecrate thee to the service of God and the brotherhood. To qualify you for further instruction I confer upon you the title of Grand Installator of our Antient and Primitive Rite. In your new quality it becomes your duty to make yourself fully acquainted with the ritual and Public Ceremonials of our Rite, as they have been transmitted to us, from the East, by the Patriarchs of our ancient and venerated order; and contiuue our sublime teachings uncorrupted.

Gives to the Neophyte the ritual of Installator.

I will now instruct you in the special Sign, Token, and Word which prove you to have been qualified for your appointed duties. (*Done. Strikes* ٦. *All seated.*) You will now take your seat and. listen to the instructive lessons of the degree.

CHARGE.

Symbols and emblems were the primitive language of the people of the East. The horse represented courage, the ox strength, the serpent cunning or prudence. Such symbols were adopted by theology to designate the distinctive attributes of divinity, and science and art had no other language. The symbols were further designed to express a grand idea of the creator, a dogma, a doctrine, or a belief.

The grand hieroglyphic used to express nature, recalled to the intellect that eternal animation witnessed in the planetary world, the destruction and generation of beings, of which the sun was considered the primary cause, and the moon, in its absence, the secondary cause, the one typifying the father and the other the mother. The symbolical and emblematical language was that of the priests, savants, and architects; not because it is hidden and mysterious, but because it personifies and perfectly characterises the truth of things.

It follows that since symbols and emblems have been used to conserve Freemasonry, during the lapse of centuries, and shew its true origin, they ought to be an object of great veneration to the eyes of the brethren; but they have a further sacred application which sanctifies their ordinarily wise use amongst us. Under their metaphysical envelope is found the basis of the religious dogma and philosophy of the institution. Each symbolical or emblematical figure is the image of a natural truth which serves as a torch by which a brother may enlighten his reason, and clear for himself a straight way in the passage of life.

In the modern classification of Freemasonry each degree has its symbols and emblems, which are but the luminous lines traced for the intelligence of the initiate, by which to arrive at the discovery of the essence of truth, and of what is good and just in each thing.

Our order is divided primarily into three degrees lengthened into three serial divisions, because the ancient Temples were divided into three portions;—the first for disciples, the second for believers, and the third, or most holy place, for divinity. Our ancient architectural

brethren divided their churches and cathedrals into nave, chancel, and communion for the same reason, and separated the last from the two former by the rood-screen. Even so should our own symbolical temples be arranged. In the first degree you are taught morality and the love of mankind; in the second, the natural sciences, and more especially mathematics, which were anciently termed, the gate of the gods; in the third you are raised to a knowledge of the dogma of a life beyond the grave. In the first serial division of our rite are embodied our elementary principles; in the second our scientific teaching; and in the third our philosophy and sacred theosophy.

These three states were anciently symbolised by the rough and perfect ashlar, and the white marble stone of true die or square. The mosaic pavement represents the ancient doctrine of the dual principles of good and evil. The two pillars, J. and B., in their original import are those of Hermes and mark the solstitial points. The flaming star, is Sothis or Sirius. The seven steps represent the seven properties of nature—attraction, repulsion, circulation, heat, light, sound, corporiety, symbolised by seven cosmogonical deities or hieroglyphical representations. Thus, as we have seen, the emblems of the sun and moon have an abstract signification.

The insignia of the degree of Rose Croix is a rose united to a cross, the rose symbolising the secret and the cross immortal life; this is the key of the grade, but the moral and philosophical sense contained in these two emblems are the secrets of science at which one can only arrive by special study. Secrecy is a wise virtue, leading to happy lessons of prudence, moderation and intimate

confidence. The Rose Croix Mason, in directing his studies according to the fraternal and humanitarian spirit of Masonry, necessarily forms a just idea of this virtue and of the truth of its moral quality. It is the same with the symbol of the cross, that most ancient emblem of eternal life; in considering the immortality of the soul, as a glorious prize reserved for the wise man who consecrates his life for the happiness of his fellows, noble inspirations and generous sentiments are born in his heart; for such immortality is not the stimulant of egotism, nor the illusion of prejudiced pride, it is the recompense which T.S.A.O.T.U. reserves for virtue.

The symbols and emblems of a Rite each contain in their metaphysical expression a ray of the true light; the explanation is but a scientific development of these figures, leading to a certain knowledge of the moral principles of masonry. The ancient initiates recognised each other not only by signs and grips but by the rules of conduct which their principles prescribed; the fraternity was not then formulated entirely in words or in demonstrations, it was all in action, it was the heart which did the work, and as nature regulated the movement there was no ambiguity of either language or thought. God, country, love, devotion, liberty, equality, and all the other words which express such great things. and which people for so long a time have employed to accomplish so much evil, had a precise and absolute sense; there is no better logic than that which comes from the heart, when the love of God and man dominates it.

There are some enlightened Masons, who, seduced by the false glitter of the profane sciences, imagine that the symbols and emblems have neither social bearing nor

solemn character, and who desire to see them no longer figuring as the sacred language of the Masonic code. According to them it is necessary to nationalise its language, in order to place Freemasonry in accord with the age, and cause it to march in spirit with the sciences and arts, as they are traced by contemporaneous intelligences. These are errors which it is necessary to combat because they are dangerous. Men of science are now only wading the stream which our order forded centuries ago. Moreover an institution founded upon the eternal principles of natural law can neither change nor vary its doctrines; for that truth which emanates from the bosom of divinity, can have but one way of expressing itself and but one mode of instruction. And in order that this truth be not subject to false interpretations and eccentric heresies, it has need of a universal language immutable in its foundation and form, both in its figures and expression. The hidden and problematical sense of language, has, in all ages, created confusion and disorder in the world and led the human heart from the way of reason and truth. Symbolical language remains constant to the nature of things, and to their interior and exterior properties, and cannot, in consequence, change its signification or figurative expression without destroying its distinctive properties. Art is mute thought and reproduces itself nowise better than by images; it is symbols only, which, in speaking to the eyes, recalls all the attributes of nature to the mind. A universal language, which so far from becoming corrupt by old age, perfects and enriches itself, is a precious help for an order which is spread all over the world, and divided, into little bodies independent of each other; it conserves unity of

faith, purity of doctrine, orthodoxy of laws, homeogenity of teaching; lastly it is the electrical fluid of that social language which permeates everywhere with the same free effect.

To deprive Masonry of its sacred symbolical language would be to spoil it of its direct strength, the breath of its universal animation; it is that which preserves all the charms which attach to its beliefs, and the sweet hopes which inspire its philanthropical efforts. There is in this mysterious system that which the spirit ought to be able to comprehend without seeking to define it. That which is essence and light may be represented by symbols, but cannot be explained by the logic of words. It is faith which sees and conscience which decides. The Oviathan symbolism of the Ophites, or the Sephiroth of the Hebrew Cabalists, which enclose in a simple table the attributes and spiritual properties of the Deity, are grand and sublime images, inspiring in us admiration and respect, but imposing humility on science. If you wish to evict the sot and exclude the indifferent and the impious, give not to proud philosophy the means of subtilising upon our doctrines and of materialising our faith. Respect the veil under which nature hides her mysteries, content yourselves with the mute language in which it speaks to your reason; itself is a grand symbol, the perfect image of a supreme providence. Remain faithful then, my Brothers, to the language given to you, by which to imitate the eternal and beneficent love of T.S.A.O.T.U., study and perpetuate our symbolism.

GRAND CONSECRATOR.

22nd Degree.

OPENING.

As given in the last Degree.

RECEPTION.

The preliminary portion of Reception is identical with the grade of Grand Installator. (vide pp. 357 sqq.)

SUBLIME DAI.—As in the last degree it became my duty to impress upon you the necessity of qualifying yourself by the study of our laws for the performance of the duties of Installation, so in this I have to impress upon you the necessity which you are under of being able to fill (when called upon) the important office of Consecrating the Temples of our Rite to the service of the brotherhood. In this, as in the duty of Installation, a full knowledge of symbolism is of the greatest importance, and that which applies to the one is equally necessary in the other.

The form and symbolism which our Temples take are already well known to you, and will be still further elucidated as you proceed in the mystic knowledge of our Rite. These, in our solemn ceremonials, we purify and consecrate by fire and water, and sprinkle our Lodges with corn, wine, and oil; things which have a significant allusion, long since elucidated, and. may be termed the exoteric part of the degree which we confer upon you at the present time.

The grand aim of our Sublime Order is to raise a Temple to Wisdom, of which the immutable

principle is that virtue which it is necessary to strive to preserve in our souls. Our institution forbids only the vices—pride, hatred, vengeance, hardness of heart, slander, ingratitude, perjury, hypocrisy; it inspires and commands only the sweetest and most sublime virtues; forget not that strength of spirit is the triumph of reflection, an instinct superior to the passions, and to be just is to know, to will, and to do good. Thus you see that the practice of the morals of our institution is a veritable worship which ordains for us the destruction of ignorance, misery, and depravity, and so to bring the kingdom of God upon earth.

The three circles which you behold traced before you, with the sun in the centre, represent the universal planetary system. The Illustrious Brother Orator will explain to you how the mystery of buildiug our Mystic Temple of *Sapenath Pencah* is performed; and the knowledge of which you must acquire before you can hope to aid us in the mystical part of our order.

ORATOR.—In the centre of the space which the stars overrun in their courses, is raised the Temple Sapenath Pencah. Marble, alabaster or porphyry compose not its elegant and majestic walls; such materials are left to mortals. Its columns are composed of a pure, subtle, material essence of the elements which glows with sweet clearness; extending in long Porticos, rounded by imposing arches, headed by bold cupolas; forming a sanctuary of which art cannot imitate its religious beauties. The place is filled with a soft light

which takes many forms and everywhere charms the eye. The entrance thereto is not defended by armed phantoms with flaming swords, but sweet benevolence, seated at the first Portico, extends the hand to timid beings who arrive there to supplicate Diviuity for admission amongst the Grand Elect of this Sanctuary.

Upon the front is the image of the sun in its glory, below the Ineffable name. The stars circulate round the entablatures which they decorate with their luminous globes; the columns are surrounded with vine leaves and all the shrubs which cling to the trunks of trees, for this our temple is an epitome of the universe. Between the columns are placed etherial statues of virtuous men, whom the Eternal has made the instrument of happiness to their fellows, and who are worthy of the gratitude and admiration of the people. Upon the exterior face is a comprehensive and immense delineation of the three kingdoms of nature; the entire world, ornamented with its diverse productions, the elements and their distinguishing characteristics. There is displayed the imposing rising of the sun, until his sparkling disk rolls back to his couch upon the mountains' ridge, where he throws his last fires in the azure seas of the firmament; the heavenly cupolas sprinkled with scintillating stars; the silver disk of the moon bounding upon the waves; the luminous phantoms which walk upon the ocean in the midst of profound night; a majestic Temple breaks the level of the seas, situated upon the mobile plains among long mountain chains, falling ever, and ever renewed.

The same hand has there represented the most beautiful scenes of earth the four seasons display their charms; there may you behold the warm and. vivifying rain falling in streaks of silver, as it traverses the rays of the sun, to reanimate the earth with the first tokens of spring; the torrents of undulating beat raised by the fires of summer on the cornfields embraced by the sun; a prairie, its banks covered with a carpet of roses loaded with diamonds, of the vapours of autumn, scattered by the winds, and making a soft undulating robe, which during the repose of nature covers the earth with a dazzling whiteness.

In the interior of this Temple are magnificent *bas reliefs* which represent the history of man; the happy events which secure the felicity of mankind and the actions of those illustrious mortals, who brave the fury of mankind to defend innocence and truth. Here are represented those who by the strength of their genius, the grandeur of their conceptions, and their fearlessness of heart, have preserved their country from the horrors of civil war by abating the fury of factions who were conspiring its ruin, putting an end to public calamities and consecrating, for their fellow citizens, new annals of happiness.

The first object which strikes the ardent gaze of the entering Neophyte, in this august Temple, is Beauty, eldest born of T.S.A.O.T.U., her delightful form serving for the model which gives being to the charming companions of men; near to her is Nature, the elements composing her existence, the pure fire which burns in her eyes, forms round her forehead a

luminous glory; her breath is the zephyr, and around her face and bosom curves meteoric light in undulating waves; upon her diapered robe is figured all the flowers which embellish the earth, all the birds which animate the groves. Everywhere is enchanting order, ravishing harmony, seas of pleasure and virtue; beneficent apparitions who conserve the world and are resident near T.S.A.O.T.U., occupying themselves each moment with delicious contemplation of his marvellous works, participate in his felicity, and listening with avidity and in silence to the sublime language which charms them.

The Eternal, addressing the Elect, says:—Approach, fear nothing, listen! The stars you behold in the fields of immensity are sustained in space by my arm; no obstacles oppose their coarse for the motive power is my will and the execution of my plans; two, attracting and repellent movements, which, according to human science, tend apparently to their destruction, restrain each in their orbits but produce by occasional collision a shocking chaos. My Omnipotent hand separates light and darkness and gives brilliancy to those torches which scintillate in eternal glory in the skies; the star of day is filled with eternal light which I have caused to flow in inexhaustible torrents; other suns are scattered in the void and form centres of vaster systems, which turn their luminous torrents upon the stars, relegated to the very confines of space, again borrowing light from crossing planets which become confounded in space, uniting all together to enlighten the inhabited globes which

they vivify; and causing the elements, agitated by these fires, to produce in their proper series the beings which embellish them. The kernel of the earth, I have formed of so hard a substance, that the water of the ocean, which covers and dissolves all bodies, cannot penetrate it, whilst the surface is kept moist by the permeating waters. Two opposing forces cause the oscillation from pole to pole, of this immense mass of earth, and the waters accumulated in the abyss, which yet are preserved. by this even balance from destruction. Vast forests are surrounded with long chains of mountains, cappcd with clouds, from which they attract the nourishing waters which furnish to the flowers their inexhaustible rivers, meandering to the seas by insensible slopes, and traversing countries over which they spread freshness and life; these rivers are incessantly contributing to the oceans and to the waves, which maintain their level without ever overflowing, and. Rendering back to them that which the winds and the heat have attracted from their surface; the reservoirs which traverse the bosom of the earth in all directions receive the excess of these tributaries, and over-flowing the surrounding banks inundate the earth.

Streams, spouting from the bosom of the earth, after having passed. through their subterranean course, and vapours of fertilising rain, warmed by the heat of the star of day, unite with matter to cause fermentation in the inert and immobile mass, from which is born and to which returns all created beings. This mass of matter cracks and lifts in all its parts and

becomes covered with a carpet of verdure. Thus are nourished immense forests inhabited by animals; delicious groves reserved for mortals. From the celestial intelligences, even to man, who is first in the order of those spirits united to matter, down to the inanimate vegetable which is born and flourishes on the shores of the ocean, an innumerable train of beings exist upon the globe; the air, the earth, the waters, swarm with life; all is full of animals of which the form and manners is varied to infinity and of which the imperishable species will for ever attest my power and the fecundity of my creative genius; legions of insects, born in the crystal waters, flutter with their sparkling wings, upon the bank and come to deposit the fruit of their ærial loves. Within the bosom of the motionless greenish pool from which man swerves as from a corrupt dwelling, are animated beings, in their simplicity approaching the elements, beings long unknown to mortals who had no suspicion of their existence, nourished with the juices obtained by dissolution, and thus reentering the mass of animated matter whilst themselves serving for food to other beings. These waters collect all kinds of bodies and by friction give them back to earth; from their bosom warmed by the sun, arise vapours, invested by the twilight and the dawn with the most lively colours, which the atmosphere receives and transforms into fertilizing rains. The decomposition of certain bodies serve for the formation of others, the generation of living beings breathe, with the air, the emanations of that which

has just been extinguished; children are the coffins of their fathers, all set out from this animated matter and turn by turn all return to it; it is the same mother-world reborn unceasingly from its own ashes, nothing can depart from its allotted sphere or be destroyed, nothing perishes.

SUBLIME DAI.—Such, my Brother, is the language which the Eternal holds to our senses.

Behold the clouds which arrest thy intelligence, if thou art possessed of perseverance thou wilt penetrate obscurity; nature will deliver to thee its secrets, and explain the dealings of Omnipotence. Consult the heavens, the most beautiful and the grandest of all books, because composed by God himself. Forget not that the myriads of beings which people the universe, and the number of which is known only to T.S.A.O.T.U., are but members of the same family; they are thy brothers, for there is but one vital essence, but one nature of soul, but one divine breath.

You will perceive, my brother, that in the degree of Grand Consecrator you have a double duty to perform—the *exoteric* Consecration of our Temples, and the *esoteric* consecration of a Temple prepared by T.S.A.O.T.U. for those who merit his favours.

Places hands on Neophyte's head and receives him as in the grade of Grand Installator, saying finally:—

I receive you Illustrious Brother into the rank of a Grand Consecrator of our Antient and Primitive Rite, and trust that you will make yourself fully acquainted with the sacred rituals used in consecrating and

dedicating our Temples to the service of TS.A.O.T.U. and the brotherhood.

Gives to the Neophyte the ritual or Public Ceremonial.

I will now entrust you with the special Sign, Token, and Word which prove you to have been qualified for your appointed duties. (*This is done.*)

The Grand Invocation sign is accompanied by three breathings which express the past, present and future, birth, life, death, and form the sacred name Ye-ho-ha; and which is formed symbolically, as is the Brahminical A-U-M.; both expressing the same idea in the act and form of their pronunciation. You will now take your seat and listen to the closing discourse.

CHARGE.

If man had the intelligent strength of will to raise the Isiac veil which covers the mysteries of nature, he would seize the extent of her vast plans and the numerous means employed for their execution. He would comprehend the phenomenon of fire which penetrates, animates and modifies matter; the composition of bodies by the condensation of the fluids; light, that mother of illusions and generator of all the colours which embellish the various formations. He would understand the elements and their combinations which constantly escape attention; and the darkness which envelopes the last limits of human knowledge would be dispersed; enabling him to seize with a glance the long train of consequences; the labours and lights of men of genius, as they accumulate to form sciences, are monuments of the extent of the superiority of man over the other beings,

by which he is surrounded, as well as of his own feebleness in the limits which he is unable to pass; the enlightened spirit, no longer like a torch obscured with its own vapours, would burn with the purest flame and cast over every object a gentle radiance.

When thy attention shall have contemplated our Mystic Temple, learned all its beauties, and seized the affinities between its several parts, and overrun the immense labyrinth visited by the stars; thou wilt enjoy the celestial harmony of the bodies coursing in space, in fixed paths and combined distances, moved by the arms of the Eternal, guided by Omnipotent intelligence, father of thought. Then will develope to thy astonished eyes spectacles more grand and sublime than nature can offer; thou wilt contemplate with astonishment bodies of immense volume disposed in the space which they traverse, accompanied by a majestic galaxy of planets and scintillating stars, shedding a light more pure than that of the star of day, and peopled with beings destined like ourselves for eternal felicity, superior beings of which the forms, qualities and manners, were not before suspected by thy weak intelligence.

The pleasures of this sublime contemplation will fill eternity for thee; thy faculties, ever increasing, will develope themselves so as to embrace all the marvels of space, and the charms of truth will glitter before thine eyes in all its brilliancy; thy intelligence will then embrace the universe, its vast conceptions will comprise all that which is, all that can be, thy spirit, all the thoughts which form thy intelligence; thou wilt

understand the universality of affinities; the assemblage of celestial systems accumulated in the powerful bands of T.S.A.O.T.U., system upon system, even to the confines of immensity; thou wilt comprehend the strength and the movements of those worlds, of which the union and affinity create the harmony of the universe.

Oh, my Brother, contemplate the world which we inhabit. What order, what harmony! Each object is made for some other; earth, heavens, seas, elements and seasons, all bound together in the harmonious concert of things. Behold the assemblage of the celestial bodies, of which the prodigious distances and astonishing grandeur exhaust the calculations of the greatest genius; those stars which roll over our heads, those globes of light which give brilliancy to the firmament, those worlds sprinkled in space, forming one complete, harmonious system, in which all bodies weigh against each other and produce a reciprocal movement, all held together by general laws and constantly affording each other mutual support.

Now, from the infinitely great, let us descend to the infinitely little, and by the aid of a microscope, consider these animalculæ which are millions of times less than a grain of sand; yet they have their head, mouth, eyes, and those eyes have their eveballs, fibres and muscles; they have their veins, nerves and arteries; those veins have their blood, those nerves their spirit; they have their particles, those particles have their pores, and those pores are full of parts, each having their shape and division into still more minute parts; all those

innumerable parts, of which no effort of intellect can conceive the minuteness, are formed by exact proportion into a living animal being, which has aliments proper to it, its chyle and its humours, and its special functions like other beings; trituration, circulation of the blood, digestion and generation; in fine, all these operations are amongst the marvels of nature and bear witness of the intelligence, wisdom, and power of the creator.

Why choose, my Brother, from objects within our range. Take at hazard and examine, the birds which fly, the fish which swim, the spider which spins, the bee with his policy and laws; the industrious insect which purveys with so much art for the wants of its momentarily hatched little ones; the creeping caterpillar which metamorphoses itself into the lovely butterfly; the plant which vegetates, the shrub which grows by the aid of the roots which seek its nourishment; the seed which the earth receives into its bosom in order to render it back an hundredfold; the pippin which grows for our use, trees, flowers, and shrubs; the mobile edifice of our own body, of which Galen could not explain the structure, without exclaiming, with all the enthusiasm of which he was capable, that it sang the most beautiful hymn in honour of T.S.A.O.T.U.

The universe is a book open to all men; the road which conducts to the Temple of T.S.A.O.T.U. is neither rough nor harassed with thorns, and Masonry does not require its members to abandon themselves to superstitious terrors, which break all the bonds which attach them to the objects by which they are

surrounded, or condemn them to privations, the practise of austerities, and a contemplative life. It is a state contrary to our institution. What man, inflated with vain pride, dares to say? "I raise myself by thought above other men, and break the chains which unite me to them; I fix my attention on divinity alone." For mortal man it suffices to love each other, sustain the weight of each others' feebleness and enjoy without abuse the riches which nature produces; it suffices for each to follow the secret inspiration which they bear in their heart, this guide will never turn them from the path of virtue, the mother of true happiness. The chains which attach men to the earth are not weighty, and they are able by contemplation to raise themselves above them; the moral world is man's true empire and T.SA.O.T.U. has placed immutable bonds between His spiritual world and that of matter; what power can destroy those bonds? There are the vast regions of thought, the realms of imagination; the spirit will find in traversing them a joyousness of which all the powers of evil will be unable to deprive it.

Man has but a short distance to traverse in the road of life; he is often persecuted and more easily detached from the earth, the wings of death are his asylum, and when the blind divinity has broken the thick mould of matter which envelopes his soul, he will shine in space as an angel of light; grief will no longer affect him, he will see with an eye of contempt the infernal cohorts of passion, in vain seeking their prey upon the slime which he has quitted; semblance of the hideous worm, which after having long crawled upon the earth an

object of aversion and contempt, casts aside the mask which veiled its beauty, and developes to the rays of the day-star his scintillating wings, raised triumphantly above those who would crush him underfoot. The man who aspires to nothing but material possession, cannot perceive what happiness he could enjoy when separated from it; he is terrified by the solitude of immensity; he sees nothing wherewith to occupy his spirit, no object that his heart can love; what will he do in eternity? He prefers nothingness. But scarcely relieved from his bonds, and he will know his sublime destiny, and he will bless the powerful hand which drew him from this nothingness to give him eternity. Such is the Consecrated Mission of Freemasonry. It is for all of you, my Brothers, to cultivate the vast field of human intelligence to sow the seeds of a beneficent philosophy and point the road to happiness.

GRAND EULOGIST.

23rd Degree.

OPENING.

As given in the preceding degree.

RECEPTION.

The preliminary portion of Reception is identical with the Grade of Grand Installator. (vide pp. 357 sqq.)

SUBLIME DAI.—It was customary amongst the Sages of Egypt to require from Aspirants to their Order, a course of studies in Rhetoric and the sacred dogmas before their initiation into the Mysteries was permitted, the object of this solicitude was that the Neophyte might be qualified to deliver the funeral orations and conduct the same according to the authorised ritual. In this degree of Grand Eulogist you are required to study the ceremonial usages and customs observed in the interment of any member who has received the Rose Croix degree of our Antient and Primitive Rite.

In the interment of our dead it has been customary to offer Water, which nature incessantly renews and is an emblem of purity, in virtue of its removing all stains; Milk, the first nourishment and the symbol of candour and freedom; and Wine, which we derive from vegetation and which is the symbol of strength.

The practise of funeral ceremonies has existed amongst men in all ages, and are usually an occasion to recall the good actions which have been done by

him whose loss they meet to deplore and to render homage to the virtues which distinguished him.

Amongst our old Masters, where Masonic science was more cultivated than vain show, no one could gain admittance to the sacred asylum of the tomb, until he had passed a solemn judgment. A grave tribunal sat equally in judgment upon the King and the peasant. They said to the dead, "whoever thou art give account to thy country of thine actions; what hast thou done with thy life. The law interrogates thee, thy country hears thee; Truth sits in judgement upon thee." Princes were carried to be judged, escorted by their virtues and their vices. A public accuser recounted the history of the dead man's life and threw the blaze of truth o'er all his actions. If he were adjudged to have led an evil life, his memory was condemned in the presence of the nation, and his body was denied the honour of sepulture. We, in Masonry, have no such tribunal to judge the brethren and our desire is that their good deeds live after them, the evil be interred with their bones.[24] But whatever is said in behalf of a deceased brother should be the truth, and if it should unfortunately happen of one of our brethren, that nothing of good can be truthfully said, let us mournfully bury him out of our sight in silence.

In the degree of Grand Eulogist we follow the opinions of the ancient sages, who taught the resurrection of the human soul after it had vacated its material bodily temple.

[24] [A deliberate inversion of a line from Shakespeare.]

It is in Egypt that we find the most perfect information in regard to the old faith, because of the care with which they are recorded to have preserved ancient tradition, and because of the great antiquity of their manuscript and monumental records preserved to us. This great nation had a thoroughly developed religious system 6,880 years ago, about which time Menes united Upper and Lower Egypt into a single empire, and embodied a hieroglyphical representation of seven great cosmogonical and psychical gods whose worship had prevailed in the twenty-six Nomes of that, even then, ancient country. This great Emperor, the descendant of a race of prophets, priests and kings, built the Temple of Memphis and advanced the worship of Heseri and Isis in the whole united empire. He established at Memphis, the seven sons of Ptah, who with Neith produced Ra or Helios, the creative power of the solar orb, which again produces Agathodæmon, spirit, or breath. After this Chronos or Saturn and Nu or Rhea, time and space, produce Heseri and Isis, Set and Nephthis, and they Horus, Anubis, and Hermes or Thoth, who is the Revelator.

In the Egyptian Book of the Dead will be found a description of the progress of the human soul in the future state. Some copies of this book are at least 4500 years old, even then accompanied by commentary upon commentary, proving that the great antiquity of the book, at that time, was such that the educated priests themselves had a difficulty in interpreting its esoteric secrets.

The principal orders of gods or immortals mentioned, are the *Nu* or associate Gods and the primordial waters, the *pu—t* or celestial cycle; the great gods *Neteru* or *Neter-aat* and the chiefs *Gaga*. There is moreover mention of the *Mu* or dead, the *Bet mes* or depraved, and the *Kefti* or accusers of the passing soul. Two antagonistic beings appear throughout, Osiris and his triad, the prototype of the good and justified; and *Set* or *Baba* and his devils, the subverters of good. Physically they are divided into light and darkness, symbolically they are represented by the sun and the great dragon Apophis. The soul would seem to be an uncreated being, but the breath of life is the gift of *Tum* the setting sun, or Serapis. Isis and Nephthis render aid to the spirit, Thoth justifies him, Anubis embalms his mummy, Horus defends. The object of the book is to teach the spirit how to avoid the "Second death in Hades" and to deliver itself from its various adversaries who might seek to detain or destroy it, on its passage or destiny. The sun is symbolical of this, for the Ritual says: "Ho! workmen of the sun by day and by night, the Osiris lives after he dies, like the sun daily, for as the sun died and was born yesterday so the Osiris is born" "He is the son beloved of the Father, he has come from the mummy a prepared spirit." Aware of his divine nature, the spirit exclaims, "I know that I was begotten by Ptah, brought forth by Neith." Like Osiris the spirit is the victim of various diabolical traps and persecutions over which he triumphs by gnosis or knowledge, of celestial and infernal mysteries which he has learned.

At length the soul of the deceased Heseri, is conducted into time presence of the divine father who is seated with forty-two judges in the "Hall of the Two Truths," symbolised, as truth and justice, by the cubit and ostrich feather; and distinguished as immortals or gods, by the ring-handled tau cross. Here he denied forty-two Sins.

The soul is described as going in like a Phœnix; having passed through the roads of darkness he comes forth with joy, exclaiming: "I come forth with justification against my enemies; I have reached the heavens, I have passed through the earth; I have crossed the earth at the footsteps of the spirits a living chief." Brilliant as the Sun, thes god exclaim, "Hail coming as Turn, created by the Creator of the Gods," and of the sun they exclaim, "Hail thou greater than the gods, rising in the heavens ruling in the gate! Hail thou who hast cut in pieces the Scorner and strangled the Apophis," by which simile mortals were encouraged to combat against darkness and evil. The renovated soul performs all the old functions of life, but:—"There is not a limb of him not as a god." He is triumphantly crowned as a faithful soldier of the gods, who thus address him— "Thy Father Tum has bound thee with this good crown of justification, with that living froutlet: beloved of the gods, thou livest for ever."

The religious faith of all mankind derives from a single central source; with us the Great Spirit developes into the Being Jehovah, as Brahm into Brahma, and Kneph or Ptah into Osiris. Thus in Isis

and Swayambhuva we have the spirit or generative principle. In Horus (who is also Khem), Kristna, and Buddha, we have the Saviour Mediatar. In Set, Siva, Satan, the accuser and destroyer of souls,

Behold, then, the sun as it is about to disappear, it symbolises life in death; birth, life, death and resurrection; the victory of virtue over vice, the present in the past; it is death which produces life. Beyond the tomb commences our true activity; here below is the country of errors, doubts, and disbelief. It is after having freed the realm of death that thou wilt find the kingdom of certitude, of conviction, and thy true country.

Places hands on Neophyte's head and receives him as in the grade of Grand Installator, saying finally—

I receive you, Illustrious Brother, into the rank of a Grand Eulogist of our Antient and Primitive Rite.

I entrust to your hands as a Ceremonial Official the Ritual of the three grades which have now been conferred upon you by this Sublime Council. They are branches of learnieg, in which it is necessary that the Patriarchs of our Rite should be accomplished so as to be qualified at any time to officiate in such capacities.

Gives to the Neophyte the Rituals or Public Ceremonials.

I will now entrust you, with the special Sign, Token, and word which prove you to have been qualified for your appointed duties. (*This is done.*)

Illustrious Brother Sword Bearer, let proclamation be made.

SWORD BEARER.—To the Glory of the Sublime Architect of the Universe. In the name of the Sove-

reign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I proclaim our Illustrious Brother [*name*] to be elevated to the dignity of Grand Installator, Grand Consecrator, and Grand Eulogist, 21st, 22nd, and 23rd degrees of our Antient and Primitive Rite, and I call upon all Illustrious Brethren to recognise him in his high quality as such and render him aid and assistance in case of need.

Join me Illustrious Brethren in rejoicing over the happy acquisition made to our Rite.

All give Battery וווּ–וווּ–וווּ. *S.D. Strikes* ו. *All are seated.*

You will now take your seat and listen to the closing discourse.

CHARGE.

The examples of the most remote ages, and the usages of the most barbarous people, teach us that respect for the dead is universal. This respect is a proof that all nations admit the existence of God, and of the immortality of the human soul.

The Atheist is a monster of pride and imperfection; in order to raise himself he debases divinity. He is enchained within the narrow circle of his thoughts and whilst attempting to embrace immensity he makes an idol of matter. And what means has he of assuring himself, that he exists, outside his senses, that the universe is not a perception of his soul, as it is one of the ideas of T.S.A.O.T.U.? O, thou Atheist, who says to thyself—"What need to fatigue my imagination with the idea of a God who humiliates my pride? Matter has

some inherent force which suffices for its movement, let us relegate this Being to imaginative children." No, no, thou canst not humble this Superior Being, the proof of his existence is written in letters of fire, upon the cupola of the firmament in which thy spirit wanders. Why! man would be a prodigy of matter directed by intelligence, and the universe in which he is but an atom would be produced and directed by chance! Those masses scintillating in immensity would be eternal and that which produced them perishable? No that is impossible! Is the idea of the existence of a Being superior to thee, and the immortality of the soul, too vast, too sublime, for thy comprehension? Thou art unable to sustain the weight of the word eternity! Thy imagination is unable to conceive a world peopled with beings superior to thyself! If chance is a God, to which mortals have knelt, they ought to conjure a better state of things! If inert matter has created thought, if T.S.A.O.T.U. is a child of the imagination; the idea of his existence was the most vast, the most sublime of all man's thought; it is a man then who is the creator of the universe, the least perfect of mortals was the first of beings; it is he who has made what the earth adores as its sovereign, it is to him that his fellowmen ought to raise their altars.

In vain, will it be, that a mother prostrates herself, to waste her grief on the tomb of some mortal whom she adored, to sorrow for that loss which she most cherished, and to desire to launch herself into eternity with the lost one. In vain, will be, that hope of a better state which sustains a virtuous and persecuted man,

dragging himself to the end of his career, for he will find beyond it—Naught?

It will be in vain for the culpable man, torn with remorse, to prostrate himself on the tomb of his victim! Since the poor man is but the dupe of virtue; since there is neither recompense nor indemnity for long privation; there only remains for him the resources of crime and its concealment. The bonds of society are broken and men may flee into the forest for protection. Why should man care to cultivate his heart and spirit, for reason, knowledge and sensibility will only serve to render him the most unfortunate of beings, if his soul is not immortal, if there is no God. No, my brothers, believe it firmly, man is not the child of chance, he is not after death dissolved into nothingness. It is only the wicked man, pursued by remorse, who dares not fix his looks upon that long succession of time which has no end; he trembles at the voice of the judge who calls him, and to reassure himself exclaims—"Man is but matter and there is no God!" But the virtuous man, who has exercised self-denial, counts upon immortality as his just recompense.

In Atheism there is nothing for imagination, nothing for misfortune; man is sustained by hope and lives upon its sweet illusions, why deprive him of the most consolotary of these? The truth, say they, the truth! The fanaticism of that truth is then very cruel, since it assimilates man to the brutes and deprives him of the hope of immortality.

But upon what solid foundation shall we believe that matter and chance have formed the universe, since the

nature of things entirely belie it? If matter has created the universe, itself, by blind necessity, whence arise in us all those grand ideas and sentiments so contrary to its principles; whence do we derive all such characteristics as prudence, prevision, and choice, so repugnant to the system of fatalism. Whence come conscience, remorse, moral law, natural duties, and the idea of liberty felt by all men. If blind chance has formed the world, whence above all intelligence and wisdom; why the affinities between beings possessing these qualities, wherefore have they order and idea? No, my brother, it is only the fool who has said in his heart there is no God, immortality is the innate conception of mankind from the earliest era, and the doctrine which we here enforce.

You will see all this still more clearly when the Sublime Council accords you instruction in the science, symbolism, and theosophy of the various philosophies of antiquity, and the greater and lesser mysteries of our sage predecessors.

CLOSING.

S. D.—(*Strikes* יהוה. *Repeated by the Mystagogues. All rise.*) Illustrious First Mystagogue, at what hour ought we to suspend our labours?

FIRST MYSTAGOGUE.—At the hour of perfect darkness.

S. D.—Illustrious Second Mystagogue, is it time to suspend our labours?

SECOND MYSTAGOGUE.—It is, Sublime Dai.

S. D.—Illustrious Brother Messenger of Science, advance to receive a commission. (*He whispers in his ear the Pass Word, which he carries to the two Mystagogues, and then*

lights the incense.) Since it is the hour to suspend our labours, unite with me, Illustrious Brothers, for that purpose.

The S.D. descends from the East and places himself as at the opeuing ceremony.

PRAYER.

S.A.O.T U., eternal and fruitful source of light and truth, full of gratitude for Thy infinite goodness, we render Thee a thousand thanks and attribute to Thee all that we have done, of good, of the useful during this day. Continue, Father of Mercies, to protect our labours, direct them towards perfection and grant that harmony, concord, and union, be ever the triple cement which unites us.

ALL.—Glory to Thee, O Lord. Glory to Thy works. Glory to Thy infinite goodness.

The S.D. reascends the East, and the Officers resume their places. Soft harmonious music.

S. D.—(*Strikes* יהוה, *which the two Ms. repeat.*) To the glory of T.S.A.O.T.U. In the name and under the auspices of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland, I declare the labours of this Sublime Council of Grand Eulogists suspended. Let us retire in peace, and may the spirit of T.S.A.O.T.U. watch forever over you.

PATRIARCH OF TRUTH

24th Degree.

There are seven Obelisks of Egyptian design of the following colours; which represent the seven Egyptian Deities and their supposed mythological attributes, according to the philosophy of the Magi.

They are arranged in the manner here indicated.—

1
7 ALTAR 2
6 & 3
5 VASE 4

	DEITY.	ATTRIBUTE.	EMBLEM.	COLOUR.
1.	Seb, Chronos	Time.	Scythe.	Azure.
2.	Kneph.	Power.	Eagle.	Hyacinth or blood red
3.	Osiris.	Health.	Silver Cock.	Anachite diamond or
4.	Ra, Hercules.	Strength.	Lion.	Ruby. [pure white
5.	Isis.	Love.	White Dove.	Emerald
6.	Taut, Hermes.	Science.	Caduceus.	Agate.
7.	Savonia.	Purity.	Crescent.	Beryl or Crystal.

In the centre of the Circle stands a tripod, on which is placed a vase containing wine and displaying this legend.—"Truth lives in the blood of the vine." *In the south must be placed a Cabinet, of antique form, concealing a small Electric Battery;*[25] *in the East is a recess with very thick black curtains or folding doors, behind which is placed the Perfect Light.*

The three following grades rank as schools of instruction. The insignia is same as that in the preceding grades except that the emblem upon the winged egg is a pyramid surmounted by a sun.

[25] [Remember: what was considered a "small" battery in the 1880s is probably not what a reader in 2019 would understand by this expression.]

OPENING.

As given in the preceding degrees.

RECEPTION.

The lights are reduced to the faintest glimmer. The place of meeting represents the Pyramid of Cheops. Neophyte is hooded, and stands in the west.

SUBLIME DAI.—Again we are assembled in the Sacred Sanctuary of the Fountain of Perfect Light, deep in the bowels of our mother earth, secure from the observation of the profane, and only to be found by brethren who have participated in our solemn mysteries and by those whom they may conduct hither for the purpose of enlightenment in the secrets of nature and science.

Illustrious Brother Guardian of the Sanctuary see that our portals are guarded; and you, Illustriou Brother Grand Expert, watch over the safety o the Sacred Light, and superintend its revelation.

GRAND EXPERT.—The servant of the Fountain of Mystic Light and of the mighty orb from which it first derived its origin, though now concealed and worshipped, deep in the secret vaults of earth, far from its parent source, has observed your commands.

Organ Music and Ode.

Here within these gloomy halls,
Buried deep in earth's dark breast,
Where no ray of sunlight falls,
And all seems hushed in endless rest,
Far beneath the haunts of men,
And its source, day's orb, so bright,
Hidden from all eyes profane,
Burns the pure and mystic light.

Alorus' gift, when Nimrod reigned;
First hero and first king on earth,
The mighty god of fire, on high,
To this his Perfect Light gave birth,
And to the Patriarchs of Truth,
By Achan's sacred charge 'twas given,
Within these deep and silent caves,
To guard the brilliant child of heaven.

Be this our pledge ;—ne'er shall its light
Beam on unworthy or profane,
But on each Brother of our Rite,
Its rays shall shine, and lustre reign;
For countless ages yet to come
The favoured Patriarchs of the Truth
Shall worship it as they have done
Since earth itself was in its youth.

M. of S.—Strikes יוד—הוה—יוד *in the West.*

S. D.—Who dares interrupt our solemnities? The solitude and silence of this mystic and secret Temple should never he broken but by the voice of wisdom and the hymns of praise and devotion. Answer, what means this rude intrusion, and what daring mortal has ventured through the tortuous passages of the great Pyramid, braved the horrors of the dark pit of Orcus, and even demands admission to this our most sacred of sanctuaries? What seeks he here and by what right?

MESSENGER OF SCIENCE.—It is a Knight Hermetic Philosopher, tried and well approved, truthful and honest. He is a wanderer in search of more mental light and aliment, still thirsting for deeper draughts of the sweet waters of truth. Now in the deep darkness of our portal, unarmed and unprotected, save by his integrity and his reliance on the power and justice of the Great First Cause, he awaits with patience and

submission your august award. He is a candidate for admission into the august Mysteries of Memphis, that he may study and compare the knowledge of the East with that which he has acquired in the West.

S. D.—By what right is he emboldened thus to claim a participation in the science and learning of this, our most secret retreat?

M. of S.—He has expended many years of his life in an arduous pilgrimage, seeking to obtain the knowledge that shall give its possessor perpetual peace and happiness.

S. D.—And during this long pilgrimage through what lands has he journeyed?

M. of S.—The far lands of the West, where the descendants of Japhet abide, are as familiar to him, as the land which gave him birth. He comes from the laud of Judea, crossing the valley of death, and the burning deserts, to the Kingdom of Mizraim. He has sojourned in the distant Ind, and studied deeply the precepts and sacred lore of the followers of Brahma and Buddha.

S. D.—But from whence came he originally?

M. of S.—From a mould of living clay; cast by the Eternal Artificer, who, to prove the transcendent superiority of His last and noblest work, made man in His own image.

S. D.—What advantage does he hope to gain by admission to our inspired retreat?

M. of S.—He seeks the key of Zeus, which unlocks the treasure-cave of knowledge—past, present and to come—in which the mysterious and hidden powers of

nature may be studied and developed; especially those forces as yet unknown, which in the future are destined to revolutionise the world, and make the wisdom of the present, appear but as the folly of the past.

S. D.—And has this daring adventurer the courage and confidence to hazard the fearful consequences that may follow such a rash and unhallowed tampering with the unseen powers.

M. of S.—He has and earnestly awaits the ordeal. He knows that life eternal awaits him in the future, and he places an unfaltering trust in Supreme Providence.

S. D.—Illustrious Brother Archivist, procure from the Sublime Treasurer, the Key of Zeus, and plunge it in yonder cauldron of boiling oil. Lead the Neophyte to the cauldron and let his right arm be bared. If his courage be genuine and his motives just and worthy, the seething liquid will become as harmless and as cold as are the eternal snows, and he will secure the key with ease; but if his courage and intentions are alike false, his flesh will seethe and fall from the bone, and he will become the object of our contemptuous pity.

Whilst these directions are given the Officers execute them. Music. The Neophyte secures the Key.

S. D.—Illustrious Brother Grand Expert, bring hither the Mystic Mirror, in which thine aged sight alone, can behold all that will transpire in the future, for the eyes of the Aspirant must for awhile longer be closed to the light. Conduct him to the entrance of the Cave of Knowledge, and guide his hand that he may place within its massive lock the key that opens this mystic depository of unknown wonders.

Music. Neophyte is conducted thrice round and over various obstructions; he is led to the South, the key is turned and the bolt shot. Gong sounds; a noise is heard like the wash of waves. Music.

The Sublime Dai puts the following questions, which are answered by the Expert, who wears a cap with wings, the emblem of the sacred scribes.

Q —Illustrious Brother Grand Expert, what seest thou in the Mystic Mirror, and what means that sound like unto the rushing noise of mighty waters?

A.—I see a mighty vessel on a boundless ocean; no sails are set to catch the breeze, but two enormous chariot wheels, like wings, propel her swiftly o'er the heaving waves, whilst from the interior of this mighty galleon dense dark clouds arise, and mar the beauty of the bright blue sky.

The vision has faded from the surface of the Mirror and another is slowly forming in its place.

Music. Noise.

Q.—What seest thou now, and what unearthly noise was that, like unto the yell of a despairing demon?

A.—I behold a still more marvellous vision than the first. I see what appears to be a living monster clad in green and gold, with eyes of flame, and breathing fire and vapour. With strength incredible and lightning speed he draws after him, scores of chariots of strange construction, filled with hundreds of people, clad in unfamiliar garbs. Even in these few minutes they have crossed an arm of the sea, a viaduct across the valley, reached a distant mountain and disappeared as 'twere through its very centre! All is dark upon the Mirror's surface once again.

Q.—Doth the enquirer after Truth wish further insight and knowledge of the ages yet to come?

A.—He doth.[26] He seeks but one more trial of the Key of Zeus. He would open the inner door of the Cave of Knowledge and learn the secret of vitality; the source of being, motion, and transmutation.

Q.—His wish shall be accomplished; but ere he ventures upon this second trial let him weigh the possible result. There may be danger in the bold experiment.

A.—He is prepared to meet it.

The Neophyte is conducted once round and faces the South. The Key is again placed in the lock, and the Neophyte instantly receives a shock from the concealed Battery, and the doors of the Cave close with a loud crash.

S. D.—Rash, but courageous brother, behold the punishment of thy temerity. What thou hast received is but a very slight monition of the fearful force inherent in the power of that subtle essence, that all pervading fluid, a knowledge of whose nature and properties, you were so desirous to pluck from the secret records of the mighty Zeus. This much I am permitted to impart to you. It is the primary and never resting cause and effect of all existence, in our system and throughout all space. It is found in the air we breathe, in the lightning that flashes in the stormy heavens, the blood that courses through our veins, the very thoughts passing through our brain, the gentle dew that falls upon the opening flowers, the

[26] [Because he took a train to get to this damn initiation & is aware that side-paddlewheel steamships are already pretty much obsolete.]

howling winds that sweep across the raging main and submerging in their senseless fury many a brave barque with their devoted crews. It exists in and controls all created things—animal, vegetable and mineral; it regulates the movements of our solar system. Nor is this all, for it is alike powerful in forming the innumerable systems that revolve around the universe in harmony and sweet accord.

Now let the Neophyte commence the last stage of his journey, at the termination of which his eyes shall behold the glory of the Fountain of Perfect Light and Truth.

Music. Neophyte is led five times round by the Expert and Messenger, during which the following passages are chanted.

1. Long has our brother wandered in the darkness; in the black gloom of horror and despair.

2. Seeking the light of reason and of hope, but still not finding it, for false lights have beguiled him.

3. Leading his steps into the paths of error, and the worship of false gods; whose brilliancy was but the reflection of hell's lurid fires.

4. Charity, Love, Hope, arid Faith, are lovely in their lustre; but He is the source of all glory and of all brightness; He, the central orb of boundless space.

5. Let then our Brother's eyes behold; and his soul rejoice in the ineffable beauty of His radiance. For the light shineth in the darkness and man comprehendeth it not; but the time hath come and the darkness rolleth away, and the glory of the Shekinah shall be manifested.

By this time Neophyte is placed upon his knees in the East directly opposite the Perfect Light.

S. D.—(*Strikes* ווו. *All rise.*) Illustrious Brothers, let the Triangle be formed. (*Done.*)

Now my Brother, whilst in that posture of devotion, repeat in our presence an obligation of secrecy.

To the glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A.B., do most solemnly promise and bind myself by this oath, never to reveal the secrets of this retreat, to any person in the world, unless I know him or them to be lawfully entitled to receive them, and should I knowingly break this oath, may I, for the future, be deprived of my intelligence, by the ever-living God. Amen.

ORATOR—(*Exclaims.*) And He said, let there be light and there was light.

Music. The curtain or doors are quickly thrown apart, and the Perfect Light is displayed. The Council is fully illuminated. All the brethren sing the following Hymn.

Glory to Him, the mighty One!
The Giver of all Light!
Whose will from chaos formed the world,
When all was cheerless night.
At whose command the darkness fled,
The glorious sun had birth;
Whose genial heat and dazzling rays,
Then sanctified our earth.

Music grows louder. Doors of the Perfect Light are rapidly closed. Sublime Dai takes the hand of the Neophyte and raises him.

S. D.—Arise, Illustrious Brother, it is now my duty to greet you as a Patriarch of Truth, and an associate of

the devoted servants of the Fountain of Pure and Perfect Light, for your eyes have seen a glimmering of the glory of the Holy One and the dazzling whiteness of His raiment, for it is of Him that the Perfect Light is the type and symbol. Light is the life, the soul, the nourisher of the Universe, and of all created things.

I will now instruct you in the Sign, Token, and Word of a Patriarch of Truth. (*This is done. Then S.D. presents Neophyte with a cup of wine from the vase on the tripod.*)

My Brother, accept from my hands this cup of generous wine, and let the draught be a pledge of communion between us—a communion of brotherhood, love, and faith. It is an adage almost as old as the earth itself, that "Truth lives in Wine," the wine of life; and so it does, for truth must exist in all things that are real and have a being. Wine is a symbol of the world and of the universe; for as it is the blood of the vine, so is the element of water the blood of all eternal and unbounded space. All things around us are but emblems and symbols of what is higher and nobler. Behold this azure column, surmounted by a scythe, the emblem of Time, alike the creator and destroyer of all that lives and dies. Then look upon this hyacinth column upon which is placed the semblance of an eagle, the symbol of Kneph, whose attributes were wisdom and majesty. This anachite column on whose capital you see a silver image of the cock represents Osiris as the tutelary deity of the Nile, the God of agriculture, and the healing art. This ruby column, surmounted by a lion, represents Ra or

Hercules, and is an emblem of strength and valour. This one of emerald, on whose capital is seen a white dove is the emblem of Isis, the wife of Osiris and the goddess of divine love. The sixth which is of agate, bearing on it the representation of a Caduceus, is typical of Hermes, the father and presiding deity of science and the arts. The seventh and last whose shaft is of transparent beryl, and whose emblem is a crescent, represents Savonia, the goddess of purity.

The ancient Egyptians had seven gods of the first class, or the seven sons of Ptah at Memphis, twelve of the second order, and seven of the third order, who were children of the greater seven, and we have selected these to illustrate our meaning.

To the uninitiated profane, these columns would represent so many deities, and each worthy, in the estimation of the common herd, of single and devoted worship; but to the initiated sons of light, of all climes, they are but symbols representing some of the many divine attributes of the one true and only Supreme God, of which the Fountain of Perfect Light is but the faint and humble emblem.

My Brother, you must have been impressed throughout your masonic career, with the conviction that Masonry, even from the very first degree, proclaims the power and glory of T.S.A.O.T.U. and that to Him alone is worship due. You will now take your seat among your Brother Patriarchs. The Illustrious Brother Orator will give you a further description of the origin and history of this Sacred Rite.

CHARGE.

The place of meeting of the Patriarchs of Truth, represents a subterranean hall, situated in the lowest depths of the inmost recesses of the Great Pyramid of Cheops; the only entrance to which was through a series of gloomy corridors, small winding passages but three feet wide and the same in height, leading to the mouth of a dark and terrible abyss, apparently of immense depth, down which the Patriarchs descended. The external of this gorgeous edifice was the symbolism of the world, built upon the purest principles of astronomy, astrology, mathematics and geometry. The interior was a temple designed to teach and illustrate those sciences. Then the soul of man was regarded as a direct emanation from the deity, and its fall from spirit to dense matter, its transmigration and ultimate birth into manhood, and its redescent into animal forms in the case of the brutalised man, or, if the divine element prevailed, a new birth into the god-like nature. These were the stages of the glorious drama which these temples were built to display, and chief of all the great temple of Cheops, which the founders by abstruse astronomical calculations designed should be the physical centre of the world and the metaphysical centre of their sublime teachings. This dumb but eloquent structure is full of mystical revelation, to those who possess Gnosis.

The base line of this great building is 761 feet, and occupies over 13 acres of land, its vertical height is 480 feet. The standard of its construction was the common cubit of 17,7426 inches, or 6 palms or 2 spans, the royal

cubit being a handsbreadth greater. The canon of proportion is 3.14159 and the origin of all the ancient standards of measurement in time and space. Each side of the base symbolises a quarter of a year in the computation of 100 inches per day, or 9131066 × 4 = 36524, 22 inches, thus each side is 515,1647 cubits, a sum which plays an important part in the internal symbolism, as it is the cubic diagonal of the king's chamber, being also half the greatest circumference of the coffer, the capacity of which is 4000 cubits, or 70898.151 cubic inches.

The base is a perfect square, symbolising the union of the male and female principles of creation; the sides, a perfect triangle, symbolise the masculine principle of nature. Twice in the year the beholder witnessed the sun as if resting upon its very apex. The different stages of the mysteries celebrated within its bewildering passages, grand chambers, galleries, sunken shafts ending in secret crypts, the descending passages all leading to sepulchral edifices, the ascending galleries and noble chambers with lidless and empty sarcophagi, all speak to the heart of the true Master. But their spirit is found in the grand law of universal correspondence, which makes geometry the plan, and mathematics the sum of all things, binding together colour, sound, form, function, matter, spirit, man and his creator, each planet with its solar system, and these with the entire universe in one stupendous scheme of harmony. Sounds and colours are but spiritual numerals; as the seven prismatic rays proceed from one spot in the heavens, so the seven powers of nature, each of them a number, are the seven

radiations of unity, the central, spiritual sun. Fragments of the sublime Egyptian philosophy was obtained by all the capable minds who resorted to the Egyptian priests for occult instruction; and is found in the philosophical systems of the Greeks, Romans, Jews, and Hermetics of the West; in the fullness of ancient Masonry and the effete exoteric puerilities of some of the modern Rites. A pyramid in revolution becomes a cone. Our grand triad is indestructible spirit, life or motion, and matter, or the astral light, of which electricity is a variation. In this electrical action the planetary system revolves, and in the astral matter the spiritual element. The astral matter of man is not a single element like the immortal spirit but is a combination of the elements from the sun and planetary systems, air, ether, atmosphere, earth with its organic and inorganic life and emanations make up the wonderful body of man, who is a true Cosmos upon which is impressed all that the soul has gathered up in its process of growth, and is as much a microcosm of the individual's mind within as of the visible and invisible universe without: constituting spheres or layers, which after death form the astral body of the spirit, and are analogous to the electrical and astral matter in the realms of space: the spiritual principle of the earth, galvanism, magnetism, motion, throughout its rocks, plants, minerals, waters and gases.

According to the Arabs, each of the seven pyramidical chambers was dedicated to a particular planet; each mummy, holding an influence over the departed spirit for 3000 years, was placed in such a position as to ascend through the seven planetary chambers before its exit at

the symbolical apex, in this further symbolising the seven spiritual spheres. The sun, to whose honour this temple of Cheops was dedicated, once in every year dies and descends into earth's depths, so does death linger in the lowest crypts in the ashes of the earthly founder of the building. The intricate passages, the narrow, rough and rugged paths and the final opening into the great Temple-hall, were only so many practical types and symbols, comparing the soul's progress to that of the sun through the constellated zodiac of the skies. It was in this great hall that the Neophyte received his final instruction in the mystery of life and death. Slain by violence and laid in the coffer with him is destroyed the Master's word on which the building of the great temple depends. Once found, raised, and born again; there the sun of heaven sits triumphant on the very apex of that pyramid, which is itself a symbol of the generative life; that but an emblem of the spiritual sun, which is God, whence the material derives life and lustre.

I need not describe the ceremonies through which you have passed this evening, nor attempt to interpret their meaning to you, as that has already been made clear, step by step. At the same time it is necessary that you should be enlightened as to the fact that the real birthplace of the most important and sublime portions of Masonry, was that mighty land of mystery and wisdom—the land of Egypt. Egypt, whose very origin is obscured by the mists of countless ages, upon the banks of whose great river, Nile, once stood 30,000 magnificent cities, some whose population seem of almost fabulous amount—whose gorgeous Temples and

whose mighty works of art, laugh to scorn the efforts of modern civilization. Their architectural works have withstood the ravages of time and the destructive hand of man, for thousands of years, and will for ages yet to come; still the gigantic pyramids rear their unbroken summits to the clouds, eternal momentos of a mighty race. Egypt, the mother of civilization, the home of wisdom and of art, when Greece and Rome were yet unsung, unheard of, and the mighty empires of the present were not.

It was in this land of Egypt, in the valley of Memphis, that our beloved Rite first assumed a cognate and coherent form and gained from the greatest and best of Egypt's Sages those divine lessons of wisdom, virtue and charity, which with their knowledge of the arts and sciences combined, has preserved through sixty centuries or more, even through wars, famines, plagues, barbarism and the darkness of the middle ages, the Antient and Primitive Rite in all its pure unsullied beauty. At the most remote period, Masonry flourished in Egypt and attained so strong a footing therein, that all the most learned and powerful of its population were members of the mystic tie. The archives of the Rite of Memphis can reckon amongst its votaries such names as Orpheus, Homer, Pythagoras, Thales, Virgil, Hippocrates, Socrates, Plato, and many other great names of Greece, that intellectual daughter of Egypt. Triptolemeus, Erechtheus, Cadmus and many others tore themselves from the charms of home to carry the light of civilization to barbarous peoples. Homer, Herodotus, and others gathered at Thebes and Memphis, the

knowledge and science which they afterwards bestowed on their ungrateful countrymen. Pythagoras dared the most frightful perils in travelling the banks of the Nile to learn from the hierophants how man may become happy by being virtuous. The wealth and influence of the order was almost beyond computation. Buildings of enormous magnitude were erected in which our rites were celebrated. The greatest precautions were used to guard our mysteries from the profane, so much so, that in the time of the Grand Hierophant Moeris, the successor of Osymandias, he caused a great lake to be dug around the temple, sacred to our meetings, and called it after his own name; but in the course of ages that lake became choked up by the sands of the desert and the meetings of the Rite, from that time, were held in the Pyramids in chambers expressly adapted for every degree of the Rite. From every part of the then known world came the most learned philosophers, the most heroic warriors, the most powerful princes, seeking admission within the portals of our temples. Willing and eager to submit to the rigorous examinations, the long probations, the fasts, the vigils, the hardships, the terrible trials of courage, strength, endurance, and intelligence, which were then exacted from all candidates before they were allowed to receive even the first degree of Isis. The Greek and Roman mysteries were nothing but corrupt perversions of the moral teachings of Masonry, but the Jews who acquired their knowledge of the Craft in Egypt, were so truly imbued with the pure doctrines of the Rite and its teachings, that they preserved them

intact, with the exception of altering the names and locality and as it were nationalizing the earlier degrees.

Such, my Brother, was the origin and rise of this Rite which now exists in every civilized country of the world; which counts its associates by thousands, whose principles are founded on truth, justice, humanity, and virtue; and whose power for good excels that of all the pontiffs, emperors, kings, and potentates of earth combined.

CLOSING SAME AS LAST DEGREE.

PATRIARCH OF THE PLANISPHERES

25th Degree.

OPENING.

As given in the preceding degree.

RECEPTION.

In this degree the Planispheres are depicted on the floor. Neophyte is prepared as a Patriarch of Truth, by the Grand Expert, who then strikes יוד-ויהוי-יוד, *on the door.*

SUBLIME DAI.—Illustrious Brother Messenger of Science, see who disturbs us?

MESSENGER OF SCIENCE.—(*Opening the door*) Who alarms the Sublime Council?

GRAND EXPERT.—It is a Patriarch of Truth, who is desirous of finishing his probation and anxious to receive the knowledge of a Patriarch of the Planispheres.

M. of Sci.—The prayer of the Neophyte shall be carried to the Throne of Truth. (*Closes door.*) Sublime Dai, the alarm was caused by the Grand Expert, who reports in waiting a Patriarch of Truth, desirous of finishing his probation and receiving the knowledge of a Patriarch of the Planispheres.

S. D.—Let him enter.

M. of Sci.—(*Opening door.*) Let him enter.

S. D.—Let the Patriarch be led thrice round in the course of those heavenly bodies by which we are enlightened.

Music. Expert leads Neophyte between the columns.

FIRST MYSTAGOGUE.—My dear Brother, in the degree of a Fellow Craft Freemason your attention was particularly drawn to two columns and the globes surmounting them. Since your advancement in philosophical Masonry, your intellectuality must have convinced you that this is a modern innovation, and we will now instruct you in the correct application. In our Antient Rite, the circles were depicted upon the floor, as you now behold them, containing the plan of the celestial hemisphere, and the signs of the zodiac, as originally designed by our ancient High Priests, on the banks of the Nile. The duty of a true Mason is to contemplate the works of T.S.A.O.T.U.

Expert leads Neophyte round to the North West.

SECOND MYSTAGOGUE.—The most ancient of the Egyptians were acquainted with the signs of the zodiac, as well as with the correct system of the revolution of the heavenly bodies. Their earliest monuments, bear on them numerous figures, amongst which those of the crab, the wild goat, the balance, the scorpion, the ram, the bull, the kid, the lion, and the virgin, are frequently found. The twelve symbolical names, which signify the twelve portions both of the year and the heavens, were among that primitive people, a prodigious assistance towards regulating the beginning of sowing, mowing, harvesting and other agricultural pursuits of man. It was found convenient to publicly expose in certain places one of these signs, to designate the period when general works were to be commenced and popular celebrations and feasts held. The use of these figures

were so convenient that in time they extended to more things besides the order of the calender. This method amongst the Masons of Egypt and Israel produced the taste for allegories with which our Rite is so often embellished.

Expert leads Neophyte round, and stops in front of Altar.

S. D.—Man, thou hast two ears to hear the same sound, two eyes to perceive the same objects, two hands to execute the same purpose; so the Masonic science, above all others is exoteric and esoteric. Exoterism constitutes the power, esoterism the thought. Exoterism is taught, is learned, is given, esoterism is not taught, learned, or given; it comes from above.

What is the object of Masonry?

1st. Mys.—To render man better; its means are to dissipate the darkness of ignorance, to give birth to all the virtues which flow from instruction, and the love of our fellow-creatures.

The following questions are similarly put by the Sublime Dai and answered by the First Mystagogue.

Q.—Is it useful for man to know the order of beings and things, whether material, spiritual, visible, or invisible, as God, Nature, Man, Truth, Justice, Virtue?

A.—Yes, for the highest degree of intelligence that man can attain must be to know the nature of beings and their relation to us, the essence of things and the qualities of the objects destined for our instruction, for the development and perfecting of our own nature. Man should observe all nature, submit all to the examination of reason, experience, and analysis, and direct all towards his perfection.

Q.—Why does philosophy form an essential part of Masonry?

A.—Because all doctrine, moral, religious or scientific, which is not enlightened by philosophy is false; and would mislead more than ignorance.

Q.—What is Sabeism?

A.—The worship and adoration of the stars and elements—idolatry; which though an error, was a natural one to man before he was enlightened, either by revelation or by that intuition which is called the exaltation of his intelligence.

Q.—In what did the primitive religion consist?

A.—In adoring God in spirit and truth; that is to say, in thought, and knowledge of the heart, and also loving his neighbour as himself.

Q.—By what means may the true Mason convince himself of the existence of God?

A.—By the observation and contemplation of the masterpieces which us Almighty Hand has produced in nature.

Q.—How can we be initiated into the first principles of human knowledge?

A.—In carrying the primitive truths to the highest degree of evidence; the theory of being, its possibility, its existence, its essence, its attributes, modifications, strength, duration, principles, causes, effects, its truth and perfection.

S. D.—If you feel the slightest repugnance to subscribe to our principles now is the time to declare it. This is no vain question. Reflect there is yet time for you to

withdraw, if you feel so inclined. Or, are you content to proceed? (*Neophyte replies affirmatively.*)

You will then approach the Altar of Obligation, where you will take upon yourself the obligation of this grade, according to the formalities of our Antient and Primitive Rite.

Illustrious Brethren, let the Triangle be formed.

Strikes יהוה. *Brethren form the Triangle.*

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A.B., hereby renew all my previous bonds, to which I promise faithful allegiance, under penalty of being held in scorn and disgust as a false Mason and a perjured man. Amen.

My Brother, Egyptian and Hebrew Masonry were so closely connected in the earlier ages, that deep research has been made to discover where and when they were dissevered. Moses, as the adopted son of Pharaoh's daughter, and destined for the priesthood, had been early initiated into the Egyptian Mysteries, and taught his followers that it was an egregious error to represent the Deity under the form of animals, as the Egyptians did, or in the shape of man, as was the practice of many, including the Greeks in later times.

That is the Deity, said he, which made heaven, earth, and every living thing, that which we call the world, the sum of all things, Nature. For this reason,

Moses wished the Deity to be worshipped without emblems, and according to His proper nature; and he accordingly ordered a Temple, worthy of Him, to be erected, emblematical of the three worlds,—the terrestrial, the celestial, and the angelical, it was constructed on the plan of the Egyptian Temples, and consisted of three parts, the Court, the Holy Place, and the Sanctum Sanctorum. The first contained the altar of earthy matter, surrounded by water, exposed to the air, and having on it a continual fire, the four elements of the terrestrial world. The second was in the middle, and represented the firmament. The third was the dwelling of the Most High, who, by the medium of angels, condescended to communicate with man. But in vain could Moses try to efface from his religion whatever could bring to remembrance the worship of the stars; a multiplicity of allusions, in spite of his exertions, remained to point it out.

The twelve signs of the Zodiac, are represented by the twelve stones of the Essene of the High Priest, and are arranged in the same order as the precious stones by which the Arabian Astrologers represent the twelve astrological houses of the sun. The seven lamps of the great candlestick, the feast of the two equinoxes, each of which at that period formed a year, the ceremony of the Lamb or Celestial Ram, then at its fifteenth degree; lastly, the name of Osiris or Heseri, even preserved in his song—"The words of Isour are perfect"—Isour, to give, forming one of Plutarch's definitions of Osiris,—and the ark, or coffer,

an imitation of the tomb in which that god was enclosed, remain to bear record of the domination of his ideas, and their derivations from the common source.

The divulging of the first degree, by Moses to his countrymen; the initiation of the Levites into the other degrees; explains the flight into the desert of the whole people, and their constancy in remaining, rather than return into Egypt. A whole people initiated was an anomaly. The initiator was a perjurer, and consequently, by the laws of initiation, condemned to death. In the present day we should call them irregular Masons, but in those days that was sufficient crime, and explains the rigour of Pharaoh.

I now, my Illustrious Brother, receive you a Patriarch of the Planispheres, and will explain to you the Sign, Token, and Word of the degree. (*Done.*)

The sign of this degree is significant of the Pass Word […],which signifies, Abode of the Lord. (*Strikes* ٦.) You will now take your seat and listen to the instruction of our Illustrious Brother Orator.

CHARGE.

When the first men began to unite in society, they found it necessary to apply themselves to agriculture, the practice of which required the observation of the heavens. It was requisite to regulate the duration and the succession of the seasons, the months and years. In order to do this, it was imperative to become acquainted with the course of the sun, which, in its Zodiacal revolution, appears to be itself the first and supreme agent of all creation; then the moon, by its

changes and returns, regulated time; lastly the course of stars, and even the planets; in a word to establish an entire system of astronomy. Then, observing that the productions of the earth bore a regular connection with the phenomena of the heavens, men conceived an idea of power in these bodies and they became to them Genii, Gods—authors of good and evil. By the more learned it was noticed that the sun originated fertility, and that the moon had its effects upon the tides, whilst generally the bodily health was influenced by the heavens. Records were made of eclipses, comets, the varying positions of the heavenly bodies, and the effects of these upon animate and inanimate matter. Hence, by comparison of these careful enquiries, arose the belief in astrology as a science in which man's destiny was influenced chemically and magnetically.

The Sun became the first symbol of God; the Moon his consort; the Planets, servants; and the multitude of Stars an array of heroes to govern the world. It was thus, on the shores of the Nile, that the complex system of Star-worship, as connected with agriculture, was constructed. The Thebans called stars of Inundation, or of Aquarius, those under which the river began to overflow. Stars of the Ox or Bull, those under which it was convenient to plough the earth. Stars of the Lion, those under which that animal, driven by thirst from the desert, made his appearance on the banks of the Nile. Stars of the Sheaf, or the Harvestmaid, those under which the harvest was gathered. Stars of the Lamb and of the Goat, those under which these animals brought forth their young.

Having observed that the return of the inundation of the Nile was always preceded by the appearance of a very beautifal star, towards the source of the Nile, which seemed to warn the peasants against surprise by the waters, they compared it to the animal, which by its barking gives notice of danger, and called it Sirius or the dog-star. They called others, Stars of the Crab, which shewed themselves when the sun having reached the bounds of the tropics, returned backwards and sideways, like the Crab or Cancer. Stars of the Wild goat, those which—the sun having arrived at its greatest altitude—imitated the action of that animal who delights in climbing the highest rocks. Stars of the Balance, those which—the days and night being of the same length—seem to observe an equilibrium like that instrument. Stars of the Scorpion, those which were perceptible when certain regular winds brought a burning vapour like the poison of the Scorpion.

From these things it resulted that, by a very natural metaphor, men said—"the bull spreads upon the earth the germs of fecundity (spring), and brings back the revival of vegetation. The Ram, or Lamb as it was of old called, delivers the heavens from the evil genii of winter, and saves the world from the serpent (emblem of the wet season); the Scorpion pours out its venom upon the earth, and spreads disease and death." In process of time, man lost sight of the motive which led to the adoption of these expressions; and the allegory remaining, the people saw their gods before them and offered up their prayers to them. They demanded of the Ram of their flock, the influence which they expected from their celestial Ram. They prayed the Scorpion not to pour out its venom

upon nature. They revered the fish of the river, the crab and the scarabeus of the slime; and by a series of corrupt, but inseparable analogies, lost themselves in a labyrinth of absurdities. Moreover, the hieroglyphical sculptures of the priests were similarly misinterpreted; for as the Sages taught that God was found in all forms, through which spirit transmigrated in becoming man, so the ignorant worshipped these creations as deities, whilst they were but emblems representing some of His attributes.

Such was the origin of this ancient and singular worship of animals; and thus was formed the vast system of theology, which, from the banks of the Nile, spread over the world.

A more elaborate allegory was developed in Persia, out of the solar system, to which also we find allusions both in India and Egypt. With the Zoroastrians there were six periods or months under the dominion of Ahrimanes—darkness, and six periods or months under the dominion of Aura-mazda—light. It was when the sun entered Virgo that the serpent or dragon of the constellation was crushed, and a new sun born.

The allegorical narrative of the *Boundesh* thus represents each month as a thousand years and reads as follows. The Supreme God created at first the man, and bull, in an elevated place, and they remained 3000 years without evil,—the lamb, bull, and twins. After this 3,000 years transpired without further trouble,—the crab, lion, virgin. After this, at the 7th thousand, evil appeared,—the balance. Man was named Caimorah, and cultivated the earth. The stars began their career in the month Farvardim, which is the new year; and by the revolution of the sky the day was distinguished from the night, such

is man. The balance is the turning, or point of evil. Another passage says—Ahriman, the principle of evil and darkness, by whom evil entered the world, penetrates into the sky in the form of a serpent ;— or again, made himself a road between the sky and the earth.

Macrobius thus speaks of the Mysteries of Bacchus, who was Dionysos, and Osiris. "The images or statues of Bacchus, represent him sometimes under the form of a young man, at other times with the beard of a mature man, and lastly, with the wrinkles of old age. These differences relate to the sun, a tender child at the winter solstice, such as the Egyptians represent him at a certain day, when they bring forth from an obscure nook of their Sanctuary, his infantine image, because the sun, being then at the shortest, seems to be but a feeble infant gradually growing from this moment."

The equinoctial points of spring and autumn at 4,500 and 2,500 years before the common era were the bull and the scorpion, and the constellations of the lamb and balance then replaced them. Mithra no longer triumphed under the sign of the Bull, but the Christian Lamb, from whose rising to that of the Pleiades, or 40 days, there was a ceremonial rejoicing. It was at the two points, Aries and Libra, that the astrologers fixed the exaltation of light and its degradation. The Egyptian Sphynx unites Leo and Virgo. Virgo gives birth to the new sun upon the 25th December, who becomes revived in splendour, when he enters the sign of the Lamb on the 26th March.

CLOSING SAME AS LAST DEGREE.

PATRIARCH OF THE VEDAS

26th Degree.

OPENING.

As given in the preceding degree.

RECEPTION.

Expert introduces Neophyte in the West and strikes יוד—יהוה—יוד.

SUBLIME DAI.—What stranger seeks admission to this peaceful academy of the Eastern Theologies, where the Sacred Vedas and the laws of Manu, the divine epics of the Ramayana and the Brahmins, the laws and treatises of Buddha, and the Zend Avesta of Zoroaster, are all studied with equal zeal, and impartially compared and judged according to their merits?

GRAND EXPERT.—It is a Patriarch who is desirous to learn the precepts of the Eastern faith, professed and believed in by millions of his fellow-beings. He wishes to become a member of this Council of Wisdom, so that he may participate in its grave deliberations.

S. D.—His wishes shall be complied with. Prepare the Sacred Vedas, the Rules of Buddha, and the Zend Avesta of Zoroaster. Let the most learned students of each faith be prepared to explain its tenets, answer all enquiries, and as far as possible, meet all objections.

Illustrious Brother Orator, yon will expound the doctrines of Brahma; you Illustrious Brother First Mystagogue, those of Buddha; and you Illustrious Brother Second Mystagogue, will explain the teachings of Zoroaster.

Music. The brothers rise. Neophyte is brought forward by the Expert and Accompanier. He is led round seven times; in allusion to the seven Caverns in which Mahadeva bewailed the loss of Sita.

S. D.—Let the Neophyte be led seven times around the Temple, copying the benevolent example of the sun in its course, and in allusion to the seven caverns of ancient initiation.

PRAYER.

O, mighty Being, greater than Brahma, we bow down before Thee as the prime creator, eternal God of Gods; the world's Temple. Thou art the incorruptible Being, distinct from all things transient. Thou art before all gods, the ancient Essence, and the supreme supporter of the universe. Thou art the Supreme Temple, and by Thee, O Infinite Form, the universe was spread abroad.

ALL.—Glory to Thee, O Lord. Glory to Thy works. Glory to Thy infinite goodness.

S. D.—You are welcome, Illustrious Brother, to these halls of study and reflection. Your reception here has been open and unostentatious; and you have no mystic ceremonies, no fearful ordeals to encounter. We are rather an academy where the religions of the world are studied, compared, and analytically examined. We only exact an obligation of secrecy as to our proceedings, such as you have taken hitherto in your progress; and if you are willing to take it, you will advance to our common altar and repeat after me. (*Strikes* יהוה. *All rise and form the Triangle.*)

To the glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of

Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A.B., hereby renew all my previous bonds, to which I promise faithful allegiance, under penalty of being held in scorn and disgust as a false Mason and perjured man. Amen.

S. D.—We now acknowledge you as a member of this Sublime Council of Patriarchs of the Sacred Vedas. I congratulate you upon your admission, and will proceed to instruct you in the Sign, Token and Word thereof. (*This is done.*)

We are satisfied, from the circumstance of your having sought admission amongst us, that you are of a liberal, enquiring, and unprejudiced nature. Why should we fear discussion? Truth cannot be overthrown, and it is but right that falsehood should be. Why should we condemn unheard, doctrines which millions accept as true? Is it not our duty to investigate them, and form an impartial judgment? We will now proceed to do so.

Illustrious Brother Orator, on you devolves the task of explaining the doctrines of Brahmanism, and the origin of the Sacred Vedas.

ORATOR.—Long millions of ages back, when earth, sun and stars were not, or at best were cometary matter, there existed and had existed during all eternity, one great, uncreated, Supreme Being, invisible and incomprehensible; without form and yet Himself pervading and filling all space; the Universal Soul and germ of all that has since been developed; a womb in which exists

the type of all things; so that all which now exists is but an archetypal emanation and reflection of this incomprehensible and unknowable God. By one exertion of His will, the earth, the sun, the stars, the elements, and all the powers of nature sprang into existence. This First of Beings whose glory is so great, that no description can be made of Him, is named *Sat* or Being, *Swayambhu* or self-existent, *Nervikalpa* or uncreated, *Avyaka* or invisible; *Ashariri*, or bodiless, and *Brahm*, or infinite space, determing the form of things, but not the form itself, or spirit as opposed to matter.

From his brain, or will, sprang Brahma, called also *Pitamaha*, or all-father, *Prajapati*, or Lord of beings; *Dhatra*, or generator, the male principle; *Lokaharta*, or world-former; *Lokapurwayas*, or firstborn of beings; *Surasvara*, or Lord of divinities, and to him Para-Brahma, or Brahm, the first cause delegated all his powers and returned to his original condition of eternal rest and beatitude. The Book of Manu, says—"After having produced the universe, He, whose power is incomprehensible, vanished again, absorbed in the Supreme Soul. Having retired into the primitive darkness, the Great Soul remains within the unknowable, and is void of all form. It is thus by alternate waking and rest, that the immutable Being causes all existing creatures to revive and die, alternately becoming active and inert."

Q.—What is understood by the Trimurti?

A.—The Being existing through himself is One, and emanates the creative faculty, or Perusha, the divine male, when the one becomes Two, male and female,

and out of this union of the intellectual principle with that of first matter, evolves a Third, which is *Viradj*, the phenomenal world. From this invisible trinity, a second triad is evolved, which represents the creative, conservative and transforming faculties, typified as Brahma, Vishnu and Siva. Unity, *Tridandi*, is the God triply manifested, which gave rise to the symbolical A.U.M. or abbreviated Trimurti—A, *agni*, fire, V, *varuna*, water, M, *meruts*, air, gods. It is under this trinity, ever active and tangible to all our senses that the invisible and unknown Monas, can manifest itself to the world of mortals. When he becomes *Sarira*, or He that puts on a visible form, He typifies all the principles of matter and germs of life; He is the God of the three visages, or triple power, the essence of the Vedaic triad. Numerically, 1 is God; 2 matter; 3, the union, or phenomenal world; 4, expresses the emptiness of all;=10, the entire cosmos. The symbol of Brahma is earth; Vishnu, water, which is condensed air; Siva, fire.

Q.—What is said to have been the mission of Brahma?

A.—He, by one thought, created the Prajapatis, or Lords of creation. and from these proceeded all living creatures; and, numberless spirits of lower rank which swarm through all nature.

Q.—What is Vishnu's mission upon earth?

A.—To protect mankind from evil, punish vice, reward virtue, and to maintain order and justice, by coming upon earth in a manifest form.

Q.—What is the nature of Siva's mission?

A.—He was sent to destroy by fire, all that was evil, all that was superfluous, and needed to be remodelled in other conditions; but as death is only a transition to a new form of life, he is regarded as the representative of ever decaying and reviving nature. Siva is mythically said to cut off the head of Brahma each year, and form of the heads a necklace which he wears as Time; Brahma as the sun dies every year and is born again; hence we identify him with Osiris.

Q.—How is the account of the Creation of mankind, mythically rendered?

A.—Brahma, by his wife Sarbutie, brought forth a hundred sons, of whom the oldest, Datch, begat an equal number; but these generations of spiritual demigods, daints, giants, and the denizens of the lower world, could not be employed to people Mirtlock, or the earth. Therefore Brahma from his mouth engendered the Brahman or priest, to whom he gave the four Vedas, or the four words or books of his four mouths. From his right arm proceeded Ractius, the warrior, and from his left arm Shaterany, his wife. From his right thigh proceeded his third son Bais, destined to cultivate the soil, and to prosecute commerce and the mechanical arts; from his left thigh, his wife Basany. Then from his right foot proceeded his fourth son, Suder, who was intended to perform all kinds of servile labour; from his left foot his wife Suderany. These four sons typify the four Hindu castes, who received the four Vedas as the law of human life. The firstborn son, Brahman, also demanded a consort; but the Eternal

who wished him to devote his life to the study of the Vedas, to prayer and contemplation refused, but Brahman, still persisting in his desire, received, in anger, to wife, a daughter of the Daints or giants; and thus the entire Hindu priesthood, it is fabled, descend from a superior spirit and a female demon.

Q.—What are the Avatars or incarnations of Vishnu?

A.—There are nine of these which symbolize the nine geological periods, or more properly, the nine manifestations of the Eternal Spirit in the development of all created beings; advancing from the lowest reptile to the birth of mankind.

In the mythical account of the Avatars, it is related that a demon named Hayagriva, having stolen the sacred Vedas, swallowed them and took up his abode in the sea. The sacred books being lost, mankind soon fell into vice and wickedness, and becoming universally corrupt, a flood of water destroyed all of them with the exception of a pious monarch and his family of seven persons, who were saved in a vessel constructed by Vishnu. When the waters had attained their greatest elevation, this god plunged into the ocean, attacked and slew the giant and recovered three of the books, the fourth having been digested. Then emerging from the earth, half man and fish, he restored the Vedas to Brahma; the earth returned to its former condition, and was repeopled by the descendants of the eight persons so miraculously preserved. In the second he assumed the form of an enormous turtle, bearing a mountain on his back. In the third he penetrated through the earth in

the form of a wild boar, in pursuit of the monster Hiranyakshana, who had taken refuge in the lowest of the seven inferior worlds ; he found and slew the monster. In the fourth Avater, he appeared as an animal, half man and lion, snd slew the brother of Hiranyakshaua. In the fifth, as a diminutive Brahmin, he appeared before the giant Bali, and demanded as much ground for a sacrifice as he could cover with his feet. On the giant acceeding to the proposition, Vishnu assumed an enormous stature, one foot covering the entire earth, the other filling the entire space between earth and heaven; while a third foot, which sprang from his belly, crushed the giant's head, and hurled him down to the infernal regions. In the sixth, in the human form, he encountered and slew armies of giants. In the seventh, under the name of Rama, he met with the most marvellous adventures, so many that it would fill volumes to recount them. In the eighth, armed only with a huge serpent, he slew hundreds of giants. In the ninth Avater, he transformed himself into a tree. The Brahmins confidently look forward for his tenth incarnation, when he will appear as a warrior, mounted on a white steed, and bearing a flaming cymetar, with which he will exterminate all sinners and unbelievers.

Q.—Explain the doctrine of Metampsychosis.

A.—The souls of unpurified men migrate, after death, into beings of higher or lower nature, according to the degree of moral impurity into which they have sunk in passing through existence. The Bhagavat Ghita says—"As a man throweth away old garments and putteth on

new, even so the soul having quitted its old mortal frame, entereth into others which are new. Wise men who have abandoned all thoughts of the fruit which is produced from their actions, are freed from the claims of birth, and go to the regions of eternal happiness." At cycles, of immense duration, things recommence anew their developments; the elements will combat and everything return to its primitive state of sublimated matter; again to solidify, bring forth and produce as formerly.

Q.—How often is the earth supposed to receive an Avatar?

A.—A portion of the Divine Being is supposed to be incarnated every cycle, or great year of 600 ordinary years, corrected to 608 years; the former is typified by the Osirian monogram XP, and the latter by the Greek, I.H.S.

Q.—You have well described the creative deity of the Hindus—Para-Brahma, the deity with the thousand heads which are one, and his manifest-tations: was there not also a principle of evil?

A.—There was; it is related that Moisasur, one of the earliest creation of superior spirits, envious of the glory and power of the Trimurti, raised a host of other malevolent and rebellious evil spirits, and waged war against heaven itself. The struggle was a brief but fierce one. Siva, the third person of the Hindu trinity, conquered Moisasur, and hurled him and his adherents down from heaven into Onderah, the place of darkness. Yet even for these fallen spirits, there is a chance of regeneration. By the intercession

of the Trimurti with Para-Brahma, or Brahm, instead of an eternity of punishment, they were condemned to pass through fifteen transmigrations: the first seven in the bodies of the lower animals, and the other eight in the human form. Moisasur, and a few of his adherents still remain obdurate; but even for them there will be mercy, for, when the Zodiac has accomplished one entire revolution, the souls of all men and spirits alike will re-ascend to heaven.

Q.—Are the Sacred Vedas still in existence and used by the Brahmins?

A.—They are; they were preserved orally for many centuries; but a Brahmin named Vyasa collected them and arranged them in a proper systematic order, thus:—prayers, hymns, invocations, religious rules, and philosophical doctrines. The Laws of Manu is also an important work, and contains laws for the government of all political, religious, and social relations of life.

Q.—One more question, Illustrious Patriarch, and we have done. What are the duties of the Brahmin priesthood, and what was, and is, their influence in political and national affairs?

A.—The duties of a Brahmin, are to lead a pure and holy life, to pass his time in prayer, contemplation, and teaching the people the doctrine of the four Vedas and the Laws of Manu. He must not take life, nor eat animal food, unless it has first been used for sacrificial purposes. As regards their influence, political and social, it is all powerful. The princes and potentates of Hindostan are invariably of the military

caste; but the priests or Brahmins, being the most highly educated and intellectual class, are the advisers and real directors of things, from the important affairs of government to the minutest details of social life.

S. D.—We thank you, Illustrious Patriarch, for your exposition of the Brahminical faith. We would now, Illustrious Brother First Mystagogue, hear from you, an exposition of the doctrines of Buddha, as briefly as you will, how and in what manner they differ from the teachings of the Brahmins.

FIRST MYSTAGOGUE.—The founder of this widely spread system of religion, which numbers two hundred millions of devotees, was one Sakyamuni. He was a prince of royal descent, and possessed of every advantage of person and fortune. From the moment of his birth, which was attended by many miraculous events, he was under the guardian ship and tuition of angelic spirits. Disgusted at a very early age with the vain pleasures of the world and the depravity of man, he retired from the court, and seeking the wilderness, he devoted six years of his life to prayer, mortification, and seclusion from his fellow-men. By this ascetic life, he was so purified from all human passions, that he became a Buddha or immortal. Leaving this retreat, he resolved to purify religion, and teach mankind that faith alone was not sufficient, unless accompanied by good-works. He taught. the trans-migration of souls, but considered that the highest state of felicity was that of Nirwana, in which the immortal spirit loses all bodily state and becomes at one with deity, but individually and eternally happy.

This condition of bliss wwas only to be attained by alms-giving, morality, energy, and good-will to all men. His doctrines were rapidly spread throughout the entire East, not only in India, but China, Thibet, Ceylon, and the Japanese Islands. In China he is worshipped under the name of Fo, and in Japan as Fohi. His followers believe that he is to rule the world for 5000 years, and that when he is received into Nirwana another Buddha will be inaugurated.

S. D.—Illustrious Brother Second Mystagogue, what are the Zend Avesta and their leading doctrines?

SECOND MYSTAGOGUE.—The Zend Avesta are the sacred books of the ancient Persians and modern Parsees. They teach that Zervane Akerene, or uncreated time, gave birth to two divine beings named Ormuzd and Ahriman, of entirely different natures, one being the offspring of faith and the other of doubt. Ormuzd is the God of light and goodness, dwelling in the region of brightness, and creator of holy angels, and all things necessary for the benefit and happiness of man; whilst Ahriman is the spirit of darkness and evil, and the creator of evil angels, and everything that can plague and destroy humanity and thwart the designs of Ormuzd. Thus, between these contending principles of light and darkness there is a constant struggle for the supremacy; but which in the end will terminate in the dominion of Ormuzd, when even Ahriman and his legions will be pardoned, and all obtain eternal happiness. Man having fallen by the sin of his first parents, was exposed to the temptation of Ahriman, and the Devs, his spirits of evil; but Ormuzd and his angelic

hosts were constantly on the alert to save them from his malign power; the mediator for this purpose being Mithras, who was born in a cave hewen out of a rock. The following Persian allegory may not be out of place on this occasion. Ormuzd was formed from the purest light, and Ahriman on the contrary from the thickest darkness.—Ormuzd created six good deities like himself and Ahriman created six evil ones. Ormuzd then made twenty-four others, which he placed in an egg; but Ahriman made an equal number who broke open the egg; and in this way was produced in the world the mixture of good and evil. The twenty-four good deities are the twelve months divided into fortnights, to represent the waning and waxing moons; as was the custom amongst the Indians and Romans. The Avesta impressed upon believers the necessity of prayer, charity, resistance of temptation, obedience to authority, and industry in the cultivation of the earth.

Zoroaster was not the author of the Zend Ayesta, nor was he the founder of the religion, but he was its greatest expounder, reformer, and prophet. He was also the founder of the Persian Mysteries, which in many respects were identical with those of Memphis, of which Zoroaster was a member.

SUBLIME DAI.—Illustrious Brother Orator, what relation do the Khamitic or Egyptian dogmas bear to the Aryan and Semitic?

Ora.—The Egyptians derived their religious dogmas from the same primitive source as the Aryan Indians, but were an earlier branch than the Vedaic followers;

at a later time the Zoroastrians became masters of Babylon, and more or less influenced Egyptianism. Communion between the Egyptians, Ethiopians, and Indians was maintained at all times; and moreover the books of Hermes, like the Indian Vedas, were four, divided into 42 sections, and carried by both priests in the same order. The Brahminical system differed from the Egyptian only as a Rite. The Semitic race were younger, and had a faith of Babylonian design, modified by Egypt. The faith of the Chinese, and other of the Turanian races, is of primitive antiquity, but all teach the dogma of a sole living God, and the immortality of the human soul, the grand basis on which our Rite is founded.

Q.—What relation do these races bear to the Western Teutons?

A.—They are of the same blood, and their religious mysteries have the same origin. But the Western Teutons, when we first hear of them, were a warlike race, like the Vishnuites, whose mission was to make themselves a home in Europe, against the Celtic and other tribes, of the same stock as themselves, and hence the Aryan creed and mythology developed into a warlike doctrine in which Odin their Chief and All-Father would reward, in Valhalla, the valour of his race. These Teuts believed it impious to make any representation of the Omniscient God, but placed in their Temples, like the Egyptians at Memphis, seven statues which are now identified in the seven days of the week. The image of Odin was situated in the Holy Place upon a raised dais, behind him the Sun, and

Moon, Tuesco, Thor, the Scandinavian war-god, Friga, their Isis, and Seater. They had an ark, with a fire continually burning upon an altar before it, and a vase for the sacrificial blood, which was sprinkled upon the worshippers. Twelve priests and a Supreme Pontiff, who were clothed with Zodiacal emblems, officiated in a single national temple, though they had also grove-worship. Their mysteries represented the God, Balder, as slain by Hodr.

CHARGE.

You have now heard from the lips of our Illustrious Patriarchs, the principal doctrines of the three great religions of the East; they have been given to you in a plain impartial manner, without any prejudice for or against. This is the only way in which such a subject can be investigated. The aim of this degree is not the studious advocacy of any of these creeds, but to shew our brethren how religion, like history, continually repeats itself.

There is not, and there never has been, a single faith, that has not borrowed some portion of its tenets from an older one; of course we accept the earliest Patriarchs, who worshipped God in the most primitive manner, but ever since forms of worship and priestcraft commenced, the same ideas, the same dogmas, the same prejudices, and, more or less modified, the same forms can be traced and identified down to the latest concoction of the last impostor, or the last prophet.

The idea of one Supreme Being is common to all religions, even if they run into polytheism and idol worship. The Para-Brahma of the Hindus, Eternal

Spirit of the Buddhists, the Zeruane Akerene of the ancient Persians, the Supreme Essence floating on the surface of the dark waters of the ancient Scandinavian mythology, the Belus of the Chaldeans; the Ulômos, or, El-om-os, eternal, rational, conscious God, of the Phœnicians, the Kneph of the Egyptians, the Virococha of the Mexicans, are all identical and represent the God of the Jews, Christians and Mohammedans. Every faith has its two opposing influences of good and evil—God and Satan, Brahma and Moisasur, Ormuzd and Ahriman, Belus and Moloch, Osiris and Typhon, Vitzliputzli and Tezcatlipoca. All have their heavens and hells, and prominently three have purgatories, namely—Roman Catholics, Egyptians and Parsees. The Brahmins have their trinity in unity as we Christians have. These three are represented by gold, silver and iron, or the three peaks of the holy Mount Meru. In the Brahininical mysteries, the Mystagogues represented Brahma, Vishnu and Siva, or the Sun in the East, South and West.

The number four is common to all—the four elements, the four seasons, the four cardinal points, North, South, East and West, but it is almost useless to multiply instances of this; the cavern of Elephanta is supported by four massive pillars. The number seven occurs so frequently in all religions and ceremonies, that it almost conclusively proves a connecting link between them. Let us commence with the seven days of the week, and the seven planets of the ancients. The Jewish Rabbis describe seven hells and give their names. The Mohammedans believe in seven hells and seven heavens. Zoroaster says that there are seven classes of demons;

there were seven Gothic deities; the seven Pleiades; the seven Hyades; the seven Titans and Titanides; the seven Heliades of the Greeks; the seven Cabiri of the Phœnicians; the seven sons of Ptah at Memphis, and the seven great and seven lesser Gods; the seven Amschaspands of the Parsees; the seven Manus; the seven Pitris, Rishis, or Sages of the Aryan race; the body of Bacchus was cut into seven pieces by the Bacchantes; there were seven holy temples in Arabia; seven lamps in the temple of Bactria. The name of the wife of Thoth is Sfkh, Hebrew Sebah, or seven; her symbol is seven rays, or five rays and two horns, in allusion to the five planets and sun and moon, by which the festivals and seasons were regulated, and which Philo Herennius of Byblus qualifies as "creations without consciousness through which rational creatures are generated; called Zuphasemin, or, Heaven watchers." I might cite a thousand instances of its universality. To readers of the Bible I need not mention its continual recurrence in connection with all its most important events. The number twelve is similarly met with in all religious rites; the Egyptians had twelve Zodiacal gods; the Scandinavians had twelve priests, and Jesus had twelve disciples.

It is a remarkable circumstance, that many of the institutions and ceremonies of the Buddhists and the Roman Catholic Church so closely resemble each other that the two appear almost identical; now, as the sect of Buddha is eight or nine hundred years older than the latter church, how can we possibly account for this mysterious coincidence? The greater portion of the Buddhists believe that their prophet was born of a virgin, and the Parsees claim that Zoroaster was born in a state of

innocence, without sin, that he spoke as soon as he came into the world, and was guarded by angels in the cradle. In the temples of Fo, or Buddha, in China, there is always placed upon the altar a picture of Shin-mo, the holy mother, with a child in her arms; the woman's head is surrounded by a ray of glory, and lamps are kept continually burning before it. To say that all these wonderful coincidences are the result of chance alone, is an insult to the human understanding.

I might point out many other startling resemblances among religions, for instance the use of consecrated water, of fire in their ceremonies, from the time when Cain and Abel offered up sacrifices to the Lord, down to the wax tapers and swinging Censers of the Catholic church; but your own attention being aroused will render that trouble needless.

Illustrious Brother, may all the combined blessings of the religions which we have been discussing, be showered upon your head and be yours now and forever. Remember this, never condemn unheard. Examine, reflect, and tolerate.

You are now sufficiently enlightened by the instruction of the last three degrees to comprehend the application and relationship of the various religious mysteries of the East and West, and you will now be led to understand the great value of Masonry as a cosmopolitan system. Our next Rites will instruct you in those magnificent ceremonials which were called the Lesser and Greater Mysteries of the Egyptian priests, devoted to the worship of Isis and Heseri or Osiris.

CLOSING SAME AS LAST DEGREE.

CLASS VII—COUNCIL.

1.—SUBLIME DAI.
OSIRIS.

ORGAN.

4.—ORATOR.
HERMES.

8.—ARCHIVIST.

5.—TREASURER.

6.—SECRETARY.
THOTH.

7.—EXPERT.
ANUBIS

TABLE WITH WINE &C.

11.—STANDARD BEARER.
SIRIUS

Altar.

12.—SWORD BEARER.
ORION.

3.—2ND MYSTAGOGUE.
HORUS

2.—1ST MYSTAGOGUE.
SERAPIS

9.—MESSENGER OF SCIENCE.
HARPOCRATES.

12.—ACCOMPANIER.
CHARON.

STATUE OF ISIS,
or TOMB.

13.—GUARDIAN.
CANOPUS

SENTINEL.

PATRIARCH OF ISIS.

27th Degree.

The Sublime Council uses three apartments; where there is only one room it is divided by a black curtain, all the brothers being in the East.

OPENING.

SUBLIME DAI.—(*Strikes* יהוה. *All rise.*) Illustrious First Mystagogue, assure yourself that we are covered from profane intruders.

The Expert goes outside and knocks with the battery, which expresses—we are covered. He then re-enters and reports to the First Mystagogue.

FIRST MYSTAGOGUE.—The accesses of the Temple are deserted, its echoes are silent, none can overhear us.

S. D.—Who are fit to be present at our ceremonies?

1st. Myst.—Honest, good, and harmless men.

S. D.—Holy things are for holy people; depart hence all profane.

SECOND MYSTAGOGUE.—Illustrious Brother Ceryce: will you overlook the assembly and assure yourself that the members comprising it possess the privilege of entry. (*The Expert takes the word of the degree and reports.*)

S. D.—Illustrious First Mystagogue, at what hour do the members of our order assemble?

1st. Myst.—At break of day. To develope the dogmatic part, moral arid scientific, of the order.

S. D.—With what aim, Illustrious First Mystagogue?

1st. Myst.—For the instruction of our brethren.

S. D.—What are the first duties of our Rite?

1st. Myst.—Benevolence towards our brothers, justice to all; to combat the vices which dishonour humanity,

to have but one thought, that of good; and to propagate light and truth.

S. D.—God has given us strength to fulfill this mission, let us cultivate science in order to render reason profitable to save us from the ravages of error. God is truth, teach then the truth.

ALL.—(*Extending their right hands*) We swear it.

S. D.—Illustrious Second Mystagogue, what hour is it?

2nd. Myst.—The hour of resuming our labours, Sublime Dai.

S. D.—Since it is the hour of labour, unite with me in requesting of T.S.A.O.T.U. that it may be conducted conformably to His laws, and have no other aim than the glory of His name, and the general good of humanity.

The S.D. descends and places himself in the middle of the Temple facing the Orient. Before him is an antique vase of perfumes; at his side are the two Mystagogues, and the Messenger is at the foot of the altar; the Ceryce or Expert, the Hydranos or Accompanier, and the Hieroceryx or Guardian behind the S.D. at seven paces distance. The S.D. inclines himself and in a loud voice gives the following—

PRAYER.

Sovereign God, who reigns above, Omnipotent, Immutable Jehovah, Father of Nature, Source of Light, Supreme-law of the Universe, we salute Thee. Receive O God, the homage of our love, of our admiration, and of our worship. We prostrate ourselves before the eternal laws of Thy wisdom, direct our labours, enlighten them with Thy light, dissipate the darkness which veils truth, and permit us to behold some of the plans which serve Thee, in

wisdom, to govern the world, in order that we may become more worthy of Thee, and be enabled to celebrate in hymns without end, the Universal harmony which Thy presence imprints upon all nature. Adonai! Adonai! Aclonai!

ALL.—Glory to Thee, O Lord. Glory to Thy works. Glory to Thy Infinite goodness.

The S.D. ascends the Orient, the Dignitaries take their places.

S.D.—(*Sword in hand, strikes* ווד.) Illustrious Brothers observe the Orient, and attend to giving the S. *27.* To the glory of T.S.A.O.T.U. In the name and under the auspices of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, I declare this Sublime Council, duly opened as Patriarchs of Isis, 27th Degree, and at labour, with the aim of securing to all Brethren the inestimable blessings derivable from the observance of peace, tolerance and truth. (*Strikes* ו. *All seated.*)

RECEPTION.

S. D.—Our labours being now open, it is our business to receive two worthy brothers and confer upon them the title of Patriarchs of Isis. You will therefore retire to prepare the Neophytes.

Expert and Orator, whilst the brethren sing a suitable hymn, retire to the Neophyte and giving the battery ווד-ווד, *bring him into the west of*

THE FIRST APARTMENT.

It is dimly lighted and in unison with the idea conveyed.

EXPERT.—Sublime Dai, I bring to you the representative of an ancient philosopher for mystic instruction.

S. D.—Worthy Brother, you come to us as an Epoptæ of Science who journeyed the length of the Nile to study theosophy and demand the revelation of the Mysteries. After he had visited the Thebiad, the classic land of the fine arts, the Neophyte presented himself in the Pronaos of the Temple of Memphis with the aim of attaining initiation; he struck the seven Mystic blows, and the Ceryce, upon admitting him into the interior presented his right hand in sign of fraternal friendship, in reply to the accustomed sign. The Neophyte was admitted into the Temple after a series of questions upon his past life which he answered fearlessly. The visages of the assembled Sages betrayed nothing of the sympathy inspired in them, by the relation of a career so well filled by ardent researches in science and virtue.

The S.D. gives three knocks and all the brethren group themselves in a triangle of which the S.D. forms the summit. After a short deliberation, the Patriarchs, having assented to the reception of the Neophyte, the S.D. gives four knocks, and the triangle opens at the base to form a right angle.

Thy request is accorded. Thou goest to undertake a long and painfal voyage; forget not that man in coming into life, bears within him the germ of some passion which will one day dominate his soul; if reason directs these passions by human sympathy and love, the sentiment of tenderness, of pity and benevolence, of generosity and of humanity, will very soon become the dominant feeling and thou wilt be sensible and reasonable. If thou knowest the dignity of nature, thou wilt be elevated towards its author, if thou knowest love thou wilt love the First

of Beings, thyself, thy country, and thy kind, and active beneficence will be the guiding passion of thy life. Forget not that triumph over the passions is the union of wisdom and virtue with justice and liberty. The Illustrious Ceryce will accompany thee through many wanderings; to know it is necessary to learn, to acquire it is necessary to labour; seek and thou shalt find. Go, and may the Spirit of God watch over thee.

After these words a masked door opened to the right, and the Aspirant followed the Ceryce into a vast vault lighted by a single lamp suspended from the centre. The walls were so much decayed that ruin seemed to menace them in every part. The Aspirant supported by the Ceryce descended a gentle slope into the bowels of the earth, in profound obscurity, and he heard a hollow voice from beneath address him.

He is led round and stops at First Mystagogue.

1st. Myst.—Halt! learn to know how to form thyself for God, for humanity, of which thou art part, in one word, form thyself for good, such is the natural law. Presume not to scrutinize Divinity; the proper study of mankind is man; he is placed in a species of Isthmus, being of a mixed nature, obscurely habited, with too much knowledge for the doubting Sceptic, and too much feebleness for the proud Stoic; he is, as it were, balanced between the incertitude of acting or of doing nothing, of thinking himself a god or a brute, of giving the preference to body or spirit; he is born but to die, he reasons but to wander, and such is

that reason that he errs equally by thinking too much or thinking too little; chaos of reasonings and of passions, all is confused, continually abused or disabused; created in part to rise and in part to fall. Master of all things, sole judge of truth; precipitating himself in endless error; the glory, sport, enigma of the world.

Go, surprising creature, mount where the sciences carry thee, measure the earth, weigh the air, rule the waves, instruct the planets in the courses which they ought to observe, correct old time and guide the sun, raise thyself even to the first good, the first perfect! Go, and teach eternal wisdom, how it should govern, then returning to thyself, what wilt thou find? Nothing!

He is led round a second time to S. DAI.

S. D.—When these words and questionings were ended, a part of the solid wall suddenly glided away opening free passage into a vast garden where a thousand odoriferous flowers rejoiced the sight and smell, whilst remote music flowed to their ears. Their steps were arrested at a lake of vast extent, but little depth, which had to be traversed. Arrived at the opposite shore the Aspirant beheld before him a splendid monument, with a portico of marble of Paros, ascended by 21 steps of red granite glistening in the sun, but to attain this goal so near in appearance, his guide led him from the portico, of which the marvellous architecture struck him with astonishment, in order to overrun the girdle of Crypts before arriving at the only entrance;

innumerable paths branched off in all directions constituting an interminable labyrinth, where the Neophyte would have wandered a couple of days and nights if he had not been led like a child; he follows his guide courageously through the windings of the first Crypts and after having several times retraced their steps arrived by force of observation before a vestibule, above which was written "DOOR OF DEATH." As soon as they had cleared this asylum a *Tephysite* went to meet them and presented the Neopliyte with a golden branch, symbol of initiation, (*given to Aspirant*) and threw over his head a black veil (*Done*), conducting him into a Temple guarded by masked men, with dog's heads, where 21 Patriarchs were seated. The Neophyte admired the interior disposition of this edifice, the walls of which were painted with lively colours, covered with hieroglyphics and all the signs of the Zodiac; in the midst of the Sanctuary was a triangular pyramid surmounted by a sun, at the end a little altar richly decorated, upon which was a book bound in red, which the Ceryce opened, causing the Aspirant to write his names, age and quality.

He writes his name and is led round to Second Mystagogue.

2nd. Myst.—Learn then that the Universal Cause acts with one aim, but by diverse laws, let this great truth be ever present to thy memory. Consider the world in which thou art placed, examine the chain of love which unites all here below as above. See how fruitful nature labours with this object; one atom attracts another, and that which is drawn attracts again, figuring to us man's

sympathy with his neighbour. Behold all matter, varied in a thousand forms, pressing towards a common centre—the general good. A vegetative movement sustains another life, a form which ceases to exist is succeeded by another passing alternately from life to death and from death to life. The Universal Spirit which extends over all, conserves all and unites all beings. The chain is endlessly perpetuated and nothing exists by itself. Where is the end?

Dost thou think that God has laboured solely for thy good, thy pleasure, thy oruanient, and thy nourishment? Is it for thee that the lark warbles in the air? No! joy excites its song. Is the gilded harvest of a fertile year alone for thee? No! a merited part repays the labour of the ox. Know then that all nature's children share its cares, that in the due form of reason and instinct each being rejoices in the possession of those faculties most convenient to it, which by their principle tend equally to happiness and find means for that end; instinct is always serviceable, reason often falls short.

Who has taught the denizens of the woods and fields to avoid poisons and choose their aliment? Who has taught the Spider to design its parallels with geometrical exactitude? Who has instructed the Stork to overrun strange skies and unknown worlds? Who convokes their assembly and fixes their day of departure? Who forms their phalanxes, marks their way? Consider these things well, my Brother; God places in the nature of each being the seeds of its happiness. It is thus eternal order reigns from the

beginning, and creature is bound to creature, man to man, all which the vivifying heaven animates, all in which is the breath of life.

Believe not that in the first days of the world the creatures walked blindly, it was the reign of God, self love and social love had birth with the world; union was the bond of all things, and there was no pride. Amongst the beasts and insects were observed all forms of society; subterranean towns, and towns constructed in the air upon the agitated trees. Man contemplated the genius and polity of each little people; the republic of the ant and the kingdom of the bees; how that each submits to a single master, and have their separate cell, their own goods, and their own unvarying laws, which preserve their state; laws as wise as nature, as immutable as destiny, teaching to birds the food which the shrubs produce, to animals the property of herbs. Docile man learned lessons from the lower creation, towns were built, societies formed, and loving communion strongly united mankind.

Then each Patriarch, crowned by nature's laws, was the King and Pastor of his born state and subjects, who waited upon him as a second providence; his eye was their law, his language their oracle, and perfect felicity reigned among them. There was but one true faith and plan of good government—Love of God, love of man. Such was the grand harmony which bore in the world, union, order, and the cement of all. Man like the vine, has need of support and the strength thus acquired tends to brace that

which gives it. As the planets which turn at the same time upon their own proper axes and around the sun, so the same two compatible movements act in the soul, one of which regards persons and the other the Universe. It is thus T.S.A.O.T.U. and nature has willed, that self-love and social-love confounded make but one. Thus, my Brother, labour incessantly in order to acquire the knowledge necessary to ameliorate the human species and procure that happiness which exists only with virtue.

EXPERT.—If thou wilt persevere thou wilt learn amongst us the Ammonitish language (Ancient Mysteries) and the Hytopadesa, the most ancient book of the world, repository of wisdom, dost thou consent to pursue thy route. Look!

Aspirant replies—I desire it. *Then the Expert presents him with a globe surrounded with a serpent and sustained by the displayed wings of two vultures.*

NEOPHYTE.—I comprehend by this that you give to the earth a double movement, conformable to the laws of nature and the calculations of reason.

EXPERT.—Light thy torch before the arrival of darkness. March with the torch of reason in search of truth. Pardon everything in another but nothing to thyself. Rejoice in justice, but contend with energy against iniquity. Suffer without complaint. Be good, for goodness enchains all hearts.

He is presented with mystic staff, and led round to S.D.

S. D.—After this the Ceryce led the Aspirant by the hand and in silence, out of the Temple. Their steps led to the foot of a sycamore tree, which touching Coptic tradition at this day has rendered venerable,

and which has a symbolical reference, and then the Ceryce raised the veil of the Aspirant. (*Done.*) As night advanced they descended a narrow ravine bordered on one side by rocks and on the other by forest trees; the heavens were gathering clouds, all was silent and the most profound calm reigned around. Suddenly a roll of thunder is heard afar off, which echoed by the woods, acquires such strength that the soul of the Neophyte is frozen with affright. They finally arrive, but not without trouble, in a vaulted chamber; the ground trembles under their feet. The guide turning round says—"Hast thou courage to follow this route?" as he persists they continue their march in the midst of the most profound obscurity, until by an issue they arrive by a path environed with mountains. The lowering clouds disappear under the shade of an olive wood; a rapid flash has just traced a lozenge of fire; the wind becomes more and more impetuous; the heavens half open at every minute, showing the Elysian fields. After an hour they arrive at the entrance of a grotto, the end of which is closed by a brazen door. Near it was a man of venerable figure in striking costume; the heavens were now again beautiful and the moon brilliant in her eclat. The Ceryce said to the Neophyte "Behold that man!" Zoroaster addressed him—"If in doubt whether an action is good or bad abstain thee; march in the way of justice." The Neophyte having saluted the Sage with respect, advanced with his guide to the brazen door which opened and closed with such force that the body of

the Neophyte was shaken. As he cast a look around he discovered to his dismay that the Ceryce has disappeared.

After a vain search he advances hap-hazard amongst the ruins, at times, he seems to see his companion supported against an obelisk and he dashes in that direction only to find a mutilated statute; finally he perceives at some distance a brilliant light towards which he directs himself with precaution. As he advances the road seems to become narrower, and at length terminates in an edifice which bars entirely the passage. A single plank conducts to the entrance, which, as the Neophyte ventures upon it, sinks under his weight. He now gives himself up for lost, but he is seized by powerful arms and drawn into a vast chamber, at the entrance of which was written—"ASYLUM OF THE **DEAD.**" The chamber contained two rows of coffins and mummies ranged on each side of the wall and in the midst were several tombs of a triangular form. The voice of an unseen Stalista addressed him in a deep tone.

MESSENGER OF SCIENCE.—The trials you have undergone have no value in our eyes, if your soul remains defiled by impure thoughts, and if your life has not been chaste and your actions always guided by the counsels of wisdom.

ORATOR.—(*For Neophyte.*) I have always endeavoured to vanquish my passions and have often succeeded in conquering them, because I have learned self-respect.

S. D.—Essaying to depart from the chamber by a different door to that which he had entered, a white-

haired man clothed in a black robe said to him—"Read these words," the Neophyte did so and exclaimed, "Vanity of vanities, all is vanity;" the aged man replied—"Continue thy voyage; learn to die well, may the Omnipotent enlighten thee with his living and pure light, and thou wilt know truth."

The Neophyte leaves the chamber and guided by a dim figure, after a long voyage of painful extent, reaches, sadly fatigued, the foot of a splendid portico. The Levites clad in tunics of broidered linen, advance to aid him over a precipice of immeasurable depth, thus encouraged he rushes upon the mystic ladder of seven steps, which trembles under the weight of his body. After freeing this final obstacle, the Levites placed on the lips of the exhausted Neophyte some drops of a strengthening liquor and conduct him into the temple where an imposing sight met his eyes.

The temple is resplendent with light and richly decorated; three suns shine together upon the clouds of the West, whilst the dawn appears to enflaane the East, and all is golden. The vault is traversed by the vapours of burning incense, the light clouds of which undulate in broken waves.

On each side of the edifice are two ranks of warriors armed with glaives and having the head covered with the Egyptian Mitre. The Grand Hierophant seated upon a splendid throne of ivory, in the midst of an estrade covered with a brilliant coloured dais, awaits the introduction of the Neophyte and with a benign countenance says—"Since thou hast been able to undergo the proofs and trials required of thee, come

and receive the new life which has been prepared for thee. Adore God the Master of the Universe, he is One and of himself alone, all beings owe their existence to him, he acts in them and by them, he sees all and has never been seen by mortal eye."

Such my brothers was the pomp of ancient initiation of which the full ceremonies required the revenue of an Empire. If you desire further instruction you will retire with the Expert who will conduct your reception into the Temple of Symbols.

Neophyte retires whilst the room is prepared or the officers enter the already prepared Temple of Symbols.

THE SECOND APARTMENT.

Expert strikes יהוה-והי *and enters at the Western door, when the following ceremony occurs:—*

S. D.—What is the cause of this alarm?

EXPERT.—Despite the storm which now rages without this sacred Temple of our Ancient Mysteries; the philosopher, Thales, accompanied by a brother who like himself has undergone the required ordeals, trials, purifications and probations, are here seeking admission to your presence as Epoptæ of the Mysteries of Isis.

S. D.—Have all precautions been observed, and have they undergone due trial of their courage and endurance?

EXPERT.—They have. An hour ago when the storm was at utmost height and the waters of Lake Moeris were lashed into fury by the howling winds till they resembled the angry waves of the sea as seen by the lightning's glare, a frail bark tossed at the mercy of the

storm contained two Neophytes who landed by the light of our beacon. Satisfying ourselves by the usual signs and words that they were the brethren expected here, we led them through the narrow rocky pass till we arrived at the entrance of the subterranean passage. In darkness, in the dismal abode of the dead, divested of metals, loaded with chains, alone and unprotected, they have endured all the horrors and apparent dangers of their dismal journey with manly courage and determination. In the Subterranean Hall, guarded by four men wearing helmets fashioned like the heads of dogs, they have been strictly examined on all subjects and never were questions answered with greater sagacity. Nothing was elicited unfavourable to their future progress. They have been presented with the Mystic staff entwined with serpents, and the password and sign communicated to them by means of which they would be able to pass our portal and enter this Temple of Symbols.

S. D.—Where are they now?

EXPERT.—They have passed the labyrinth and are even now in the outer halls of the Temple where the Stalista is explaining to them the meaning of such symbolic mysteries as come within his province. Isis (nature) caressing her son Horus (toil). The Pelican nourishing its young with its blood, which represents the earth. The statutes of science, charity, temperance and truth. The Serpent vomiting an egg, denoting the universe, containing within itself the germ of all things developed by the action of the sun. The Serpent coiled

in a circle, emblematic of eternity. The Magpie pulling to pieces a laurel leaf, symbol of calumny.

By this time they await your will and pleasure.

S. D.—Accompanier, let all things be prepared for their reception and let them enter.

Neophyte and the Sublime Orator (who represents Thales) are brought in and placed at the altar. The following questions are put by the Sublime Dai and answered by the Orator.

Q.—Approach and fear not. What seek ye?

A.—More light. Is not this the Temple of Symbols?

Q.—It is. What then?

A.—As allegory is the voice of wisdom, I come to learn from you the language and the hidden meaning of the symbols which you use.

Q.—Thou knowest that our Sublime Institution is a science and mysterious language; that its Temple is placed in the midst of the desert and its Sanctuary is difficult to open, and that no one can arrive there until he has been prepared by long and painful voyages. Reflect, for by this is symbolised that more than zeal is necessary to penetrate our mysteries, it needs a firm will to find the way and a sustained courage to follow to the end.

A.—I will follow to the end.

Q.—Illustrious Brother, fate is so varied and changeable that we cannot even feel assured of the continuance of thy material existence. It has forseen that danger; but should the storms of misfortune assail thee, I am confident that thou wilt remain calm under the pitiless storm, since thou hast the moral strength which gives to man the heroism of virtue. These *Compasses* symbolise the power which sustains the

feeble and causes the wicked to tremble. The lever by the aid of which Archimedes wished to raise the world, and with which Hercules cleared the earth of those monsters which ravaged it, are only feeble images of material strength; this sign which I give thee is that of moral strength; of that which resists everything impure or corrupt, such as ignorance and superstition; those vile imposters which the powers of darkness employ to retain mankind under the yoke of vices that render them impotent and unable to progress. When thou shalt be **upon** the ocean of life amidst the storm of passion, remember that I have placed this iron instrument in thy hands as a talisman against all temptation to evil. Then mayest thou cast thine eyes over the past and discover the genus of virtue with which I have inspired thee; and thou wilt take the *symbolic rule* to mark the shortest and easiest way by which to arrive at the perfect point of the triangle. Behold this *Triangle*, it is a symbol of the unity of God. What does thou understand by unity?

A.—Unity is the basis of all order, harmony and life—it is strength.

Q.—What dost thou understand by an emblem?

A.—The image of an object which represents one thing to the eye and another to the mind.

Q.—What by a type?

A.—Hercules was the type of physical strength, Apollo of intellectual power, both employed for the benefit of mankind.

Q.—What are hieroglyphics?

A.—A method of presenting ideas by figures of animals, plants and other objects of nature.

Q.—Dost thou regard symbolism as a false science

A.—No! it is one which by means of emblems conveys to the mind important truths which warm the heart and enlighten the understanding.

Q.—What is reason?

A.—The principal light of the mind and the germ of all knowledge.

Q.—What is the natural law?

A.—Order is heaven's first law, and T.S.A.O.T.U. governs by general not particular law. He wills that happiness should be bestowed upon all alike and to be happy man must love his brother man.

Q.—Has primary matter a real existence?

A.—Certainly! matter exists when the actual form of the body is destroyed. Primary matter is matter which is uncreated, eternal, infinite and indestructible.

Q.—Then primary matter exists always under some form?

A.—Yes. Nature knows no such thing as a vacuum. Matter is everywhere and it must exist under some form.

Q.—What signification do you attach to an Asymptote line?

A.—In Geometry it is a right line, besides which is a curved one which continually approaches it without touching. It is a symbol of eternity; the centre of the circumference represents the Universal Spirit.

S. D.—Most learned Sage, give full sway to thy genius and thy reason; let thy soul traverse all the mystic regions enlightened by the sun. See if equality, liberty and fraternity form not the most precious heritage of humanity. Seek a power in the order of nature which should have the right to violate this general law of the creation. Does not the *level* teach us that all men are equal and that justice is based on the great law of reciprocity? Never try to deprive a brother man of that thou wouldst not part with thyself. This is signified by the *Square*, the emblem of justice, it teaches us to render justice to all mankind; fall not into the bottomless pit of imposture and error.

This *Rough Stone* is an emblem of the primitive age of man; the first sacrifices were made upon rough stones—so says tradition.

The *Temple with seven columns* symbolises the seven planets known to the ancients. The initates of ancient times believed that the soul was immortal, but symbolised the road to heaven by seven gates of lead, pewter, iron, copper, bronze, silver and gold. The **Hermetic** Philosophers supposed that the soul must pass through the seven planets figured by these metals before it was permitted to repose in the centre of felicity.

The *Two Columns* at the entrance of the Temple symbolise God and nature, strength and beauty, justice and charity, intelligence and wisdom, but are variously interpreted in the different scientific

sections. The *Two Pillars* placed in the middle of the Temple denote the two equinoxes.

The *Sphynx*, seated at the threshold of the temples, figure the Sages who watched over Egyptian science and philosophy. It indicates that always the Masonic work must remain secret and impenetrable to the profane. It moreover symbolises Divine reason, prevision and strength, and in its compound form alludes to the three first grips of the man, the eagle and the lion.

The *Griffin pushing a wheel*, placed between the columns at the Temple of Memphis, figures East and West and the dualism of nature. The *Griffin* is moreover an emblem of the sun and the *four spokes* of the wheel represent the four seasons of the year.

This is a *Statute* representing wisdom; it has ten arms to remind us of the ten principal vices which we are called upon to resist during life.

The figure having a *forefinger on the lips* denotes silence, it teaches that the lips of an initiate should never be defiled by falsehood, and opened ever to proclaim the truth.

This is a *Statute of Isis*, it represents teeming nature. Individually the first legislator of the world, a Sage who came from the banks of the Euphrates, whose genius was as vast as his imagination was brilliant.

Behold this man of venerable aspect, with a beard whiter than snow; it is *Zoroaster*, who in the midst of a vestibule with a hundred gates, all conducting to wisdom, is engaged in concentrating the celestial fire in the focus of a concave mirror.

The *Winged bull* is a symbol of the air.

The *Winged egg* or Kneph signifles the world which incessantly renews itself.

The *Phœnix* is an emblem of immortality. The well known myth connected with its destruction and resurrection on the altar of the Sun at Heliopolis, refers to the Sothic Cycle of 1460 years.

The Pelican is the symbol of the birth and death of nature, and also of filial love.

A *Serpent vomiting an egg* is an emblem of the Universe enclosing all things developed by the star of day. A *Serpent biting its own tail* is an emblem of the wicked man who will one day fall a victim to his own crimes. A *Serpent spirally rolled* on itself and devouring its tail is the mystic figure of the eternal revolution of the sun.

Three *Emblematic fires* burning on *three altars* before the image of Isis with her son Horus on her knees, refers to the ternary nature of all things. Man is body, soul and spirit. The *lighted Brazier* before thee, symbolises the impetuosity of youth.

Osiris as the Sun, and *Typhon* as darkness, symbolise the combat of the two principles of good and evil; of death, which is a necessity of life, and of life which succeeds death.

The *Sun* is an emblem of life, of Deity, of the sacred fire which ought to enlighten us. The *Moon* of the divine regeneratrice, mother and nourisher of men and things. The *Planet* is an emblem of the stability of our rite. The *Flaming-star* refers to Sothis and was one of the last symbols offered to initiates for their meditation, it is composed of two words *cabab*

star, and *leb* flame. The Morning-star denotes watchfulness.

The *Ark* is an emblem of man's soul tossed on a sea of passions and escaping from a deluge of the vices.

The *Sword* is a symbol of honour, and the *flaming Sword* means that it should only be used in the cause of right and truth.

The *Pyramid* surmounted by a *Sun*, expresses ardent research for science and the virtues which we profess to admire; the first by its form gives the idea of perfection and the second the virtues which we propose. The *Triangular Pyramid* which contains on one side the eye of providence enclosed in a circle formed by a serpent holding his tail in his mouth; on the second a death's head surmounted by a butterfly; and on the third a figure holding in the right hand a torch inverted and extinguished and in the left hand an antique burning lamp, symbolises life and death. The Mythraic pictures represent two geni's, one of them Young holding a raised torch and the other Old with his torch reversed and nearly extinguished, implying the same mystery of life and death—the aged child, Lao-tsen.

A *Blind Giant* supported by a staff with the radiated-eye at the top, symbolises the people supported by the sceptre of the law

The *Seven Steps of the Altar* symbolise strength, labour, wisdom, virtue, purity of soul, light and truth. The *Altar of Perfumes* symbolises the homage which we pay to T.S.A.O.T.U. Its *Geometrical Divisions* symbolize the elements, the stars, the universe, the

mechanism of the world. The *Tools* upon the *Triangular Altar* are emblematic of the fine arts.

The *Hand and Tongue* enclosed in a ring are two symbols used by the Hierophants to indicate the mode of softening T.S.A.O.T.U., the tongue for prayer and the hand for offering.

The *Owl* as a jewel presented with the laws, refers emblematically to man, who at birth is blind as the owl and becomes man but by the aid of experience and the light of philosophy.

The *Palm-tree* symbolises the twelve months of the year, because it produces a branch at every new moon, making twelve in a year.

The *Light* in the *West* denotes the flame of virtue and that without it there is no real happiness; the *Light* in the *North* is the emblem of humanity, it should remind us to practice benevolence. The *candlestick* with three branches and three lighted candles denotes the triple luminous essence of the divinity—Wisdom, Justice, Mercy.

The geometrical symbols and tools are thus interpreted :—the *intersecting triangles* represent the three great truths and the trinitarian mystery; the three hieroglyphical letters placed at the three principal angles signify Faith, Hope and Charity; the *equilateral triangle* is a symbol of divine perfection; the *lever* is an emblem of the power which man derives from the formulas of science to accomplish undertakings to which his individual strength would be inadequate; the *compasses* mark out the circumference of a circle, a symbol of the course of the celestial

bodies through space; the *rule* is an emblem of the precision with which we should measure our conduct; the *trestle-board* reminds us not to undertake anything without due reflection, it is emblematical of irreproachable conduct; the figure composed of five triangles is called *Pentalpha*, it is an emblem of peace and fraternal affection; the *Square-stone* placed in the centre of three *circles* indicates that our edifice should have for its foundation a perfect stone, the three circles are emblematical of divinity.

The *Book of true light* supporting a lamb which holds with its foot the *flag of victory*, symbolises the resurrection or revivification of the sun by his victory over the frosts of winter; this book contains the allegories, mysteries and symbols, a knowledge of which can only be obtained by a study of the seven sciences denoted by the *seven seals* upon the book.

The *Golden branch* is the symbol of initiation; all ancient tradition attests this fact, it signifies here that a brother has arrived at the degree which denotes the perfection of initiation into the mysteries. The *Myrtle* is a sacred plant borne as a symbol by the initiates of Heliopolis. The Sprig of *Acacia* is the modern substitute, and the *Golden-branch* which Virgil placed in the house of Æneas has no other origin.

The Metals are emblems of the vices. The Indian priests before offering sacrifices to the sun divested themselves of their rings and their gold and silver ornaments. Our *Golden-ring* worn as an ornament is the symbol of union.

The *Mosaic pavement* formed of different stones cemented together, symbolises the intimate union which exists among the initiates. The *Indented Tassel* as a border is the emblem of the outward ornaments of a temple and of the secrecy in which its mysterious ceremonies should be enshrined. The *Pot of Incense* is the emblem of those virtues which should ever warm the heart of the good Mason. The *Pot of Manna* of spiritual science. The *Bee-hive* is the emblem of industry and obedience. The *Anchor* of hope. The *Balance* is an emblem of justice, chief of all the virtues. The *Olive-branch* of the peace which should for ever reign amongst us.

The emblem of the *Brazen-sea* serves for purification by water, it is supported by *twelve bullocks* in allusion to the twelve months of the year, three looking east, three west, three north and three south, representing the four seasons. The *Altar of Shew-bread* is the emblem of union. The *Tower* is an emblem of the pride and blindness of the children of men, the stones symbolize the passions and the cement discord. The *Ladder* reminds us of the virtues which we ought to possess, the two uprights are called humanity and charity, for these two virtues ought to be the base of all our actions.

Darkness **represents** death. *Water* which nature incessantly renews is the emblem of purity. *Wine* of strength. This Stone is called *salix*, it is the emblem of the sacred fire. This is the *Box of Pandora*, it contains all the evils, but hope remains at the bottom. The *Apron* is the symbol of labour, it teaches us that every man has a task to perform, and that is, to labour for the benefit of

humanity. *Bread and Wine* refer to the ancient times of simplicity and good faith; on the first moon which followed the spring equinox, the initiates assembled in the Island of Meroe to eat in common that which had been blessed by the Priests, whence we have **our** *Agapæ*.

This *Triangular Plate*, marked on the one side with the name of *Jehovah* and the words "Truth, Wisdom, Science," and on the other side engraved with a *serpent* coiled in a circle, in the centre of which is a *lion*, is also symbolical; the serpent and the lion are emblems of cunning and strength. The initiated priests were instructed to combine the wisdom of the serpent with the harmlessness of the dove. We are informed that the initiates of Serapis, or Osiris in his risen state and immortal god-head, bore on their persons, the sacred name I-HA-HO, to indicate that they were followers of God the Eternal. So closely were the Antient and Primitive Mysteries assimilated with those of Jesus of Nazareth, the lion of the tribe of Judah, that history informs us, that: "Those who adore Serapis are called christians, are devoted to Serapis, and term themselves the bishops of Christ. There are no chiefs of Synagogues, nor Priests of Christianity, nor divines, nor soothsayers, nor prophesiers, who are not worshippers of Serapis also." You have already been instructed upon this connection in the Chapter and Senate grades, and have here an intimation, that the Osirian and Christian faith were in substance the same.

S. D.—Illustrious Brother Expert, conduct this Sage to the Vestibule.

Expert, Orator and Neophyte retire to the West.

EXPERT.—Sage, thou art said to be the wisest of philosophers; answer me, who is the wisest of mankind?

ORATOR.—He who knows himself the best; the most humble is the most wise.

The Orator and Neophyte are at the North West. Music. The brethren form in line North and South. If there is no third apartment for the members to withdraw to, the curtains at the back of the Temple are withdrawn, to form

THE THIRD APARTMENT.

The Sublime Dai with the officers splendidly attired are in their places. The incense on the tripod is ignited, and the banners of the Council are unfurled. This tableau must be arranged with all the splendour which the resources of the Council will admit of. The Orator and Neophyte are presented by the Expert.

S. D.—Most learned Sage, and you, my brother, approach the East. (*Done.*)

Have you well comprehended the bearing of the trials, to which our forefathers, the Initiates of Egypt, submitted themselves in order to obtain a knowledge of the mysteries?

NEOPHYTE.—I have, Sublime Dai, and I promise never to swerve from the right line, which ought to conduct me to the perfect point of the triangle.

Expert presents cup.

S. D.—This cup is the symbol of life, drink and forget thy past, think only on the future. Give to thy body, to thy heart, and to thy spirit, all the strength, the greatness, and the perfection of which they are susceptible by their nature.

You will see that in the ancient mysteries initiation was the symbol of the immortality of the soul. The

difficulties, the dangers, the privations, the darkness, and places full of dread, were emblems of this **terrestrial** life. The brilliancy, the pomp, the delicious regions, which succeeded the proofs, were the image of a second existence. The Neophyte died to profane life in order to commence one new and more pure.

Conduct the Neophyte to the altar, where he will take his obligation. (*Strikes* יהוה. *All rise.*)

The triangle is formed as at the opening of the reception. Neophyte places right-hand on heart and left on the book.

To the glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for great Britain and Ireland. Salutation on all points of the triangle. Respect to the Order.

I A. B. promise, in the presence of T.S.A.O.T.U. and this Sublime Council, upon the sacred book of the law, fidelity to our venerated institution. I promise to be submissive to the laws of my country and to practise all the virtues. I promise to deliver myself to all good works, and to labour constantly to carry truth, justice, and peace, to all hearts. I promise to propagate science and the sweet morality which our rite professes, and to exact nothing from the Neophyte who would be admitted among us but probity and knowledge. I promise lastly love and devotion to all my brothers. May T.S.A.O.T.U. be my aid.

S.D.—(*Raising Neophyte by the right hand.*) Arise! Go forth into the world, and teach the sublime truths which you have learned this night, but only to those who may prove themselves worthy of it. Forget not that

we are but travellers on life's road, and that our common destination is the grave. Let good deeds mark your course, so you will leave behind an enduring monument to your fame, more lasting than marble, more precious than gold, a good name.

I now clothe you with this sacred vestment (*Cordon and Scarf*). My Brother, forget not that this insignia is the emblem of our order and of your dignity therein. It recalls to those who wear it the duties which are imposed thereby, and the necessity to observe them.

I will now communicate to you the signs, token and password of your rank. (*This is done.*)

Kneel, my brother —

Neophye kneels and S. D. places the naked glaive on his head.

By virtue of my office, and as the representative of the Most Illustrious Sovereign Grand Master General, I create and declare you, Patriarch of Isis and as such entitled to all the rights and privileges thereto pertaining. Arise. (*He arises.*)

Illustrious Brother Sword Bearer, make the proclamation (*Strikes* יהוה.)

SWORD BEARER.—To the glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland. Salutation on all points of the triangle. Respect to the Order.

I proclaim our Illustrious Brother elevated to the dignity of Patriarch of Isis, twenty-seventh degree, and I call upon all Illustrious Brethren to recognize him in his high quality as such, and to render him aid and assistance in case of need. Join me, Illustrious

Brethren, in rejoicing over the happy acquisition made to our Rite.

Battery יהוה-יהוה. *All rise and face East. Orator and Neophyte stand by the altar. Hymn is sung whilst the brothers make three journies around the room, those on the North going to the South, and those on the South going to the North and taking the right. The first round they salute the S. D., the 2nd time the Neophyte, the 3rd the East again. They then in parallel lines give the Grand Salute.*

S. D.—Illustrious Brother Expert, you will conduct the Neophyte to his seat. Hoff Omphet—watch and be pure.

CHARGE.

The precise origin of Masonry, like that of all the grand institutions, destined to exercise a powerful influence upon the future of humanity, is lost in the night of time.

In the midst of an uncultivated people, T.S.A.O.T.U. gave birth to a great genius; this man, the honour of whose birth-place has been disputed by all the nations of antiquity, and who has been named by turns, Manu, Ammon, Odin, Prometheus, assembled the scattered families, instructed and civilized them; at his voice the primitive arts arose out of Chaos, and the earth, feebly cultivated, responded to the efforts of the first cultivators; a second creator of the world, he announced to them a Supreme God, immutable and eternal; he spoke to them in his name and spread over them those beneficent rays of light which T.S.A.O.T.U. gave him. This legislator of the world, born perhaps, on the delicious banks of the Ganges, or the Indus, before his eyes were closed, lived to behold the imposing edifice which he had built.

The descendants of this Sage followed the course which he had traced for them; conservators of all the arts and sciences, they admitted to partake of such knowledge, only such privileged men as were rendered worthy by their virtues and great qualities. From the bosom of this Corporation of Sages shot forth the light which illuminated the universe. Not content with making the happiness of their own country only, these great and wise men assumed the glory of civilizing the rest of the world; from the plains of Persia they passed into Ethiopia and descended its mountains into the delta of the nourishing river of Egypt, and instructed the people by the institution of the mysteries.

Menes was the first King, and flourishing about 5,000 years ago, he united Upper and Lower Egypt, and ordained all the laws of religion and Masonic Science, making of it one harmonious whole, and confided the deposit to the highest dignitaries of the sacerdotal caste. In order to keep from the vulgar, the knowledge of the sacred dogmas, they enveloped them in allegories, and the better to baffle the curiosity of the profane adopted hieroglyphics. Thus confined to the profundity of their sanctuaries, the mysteries were revealed to but a small number of initiates, who previously submitted to a series of proofs, and engaged themselves by a solemn oath to inviolable secrecy.

Each city of Egypt adopted its particular symbol. The eloquent Memphis, the chattering magpie; Thebes, which elevated its thoughts to heaven, decorated its banner with the eagle and eye of fire; Canopus chose the incense vase, to symbolize its homage to the

divinity. The Sages who watched over Egypt, were prepared in Heliopolis for the solemn mysteries of Memphis and Thebes, where they guarded the divine fire. Menes terminated in Memphis his long and glorious career, and his people after his death accorded him divine honours. Thebes included four magnificent temples, one of them, according to Diodorus of Sicily, who visited the ruins, measured a thousand and a half cubits round and forty cubits high. Thebes was named the city of a hundred gates and of a hundred temples.

The successor of Menes was the Sage Patrusim, who employed an entire army to lay the foundation of one of those gigantic monuments near to Egypt, which border the desert. Already beautiful and flourishing, Egypt became vet more great and powerful under Osymandias. This Patriarch of the Order constructed near the Nile, the most splendid temple known to the present day; he had there accumulated all the riches of the known world. He collected the precious archives of Hermes and placed Menes in the rank of the Gods. In order to worthily honour this predecessor, he enclosed his tomb within a circle of gold, ornamented with seven precious stones of different colours, whilst around extended a vast circular gallery, where the course of the sun was traced day by day from the commencement to the end of the year. The sacred fire of Masonry burned during a thousand years without any capable attempt being made to extinguish it. This sublime institution reckoned in the number of its Adepts, Hermes, Orpheus, Homer, Pythagoras, Thales, Hippocrates, Plato, Zaleucus, Lycurgus, and a crowd of

other philosophers of Greece, that daughter of intellectual Egypt.

Whilst upon the banks of the Nile the august depositaries of the traditions veiled them from the eyes of their contemporaries, and revealed them but to a small number of those whom they deemed worthy of initiation; other Adepts in the interior of Africa, reassembled the uncultivated tribes, polished their manners, propagated science, and in short founded our sacred mysteries amidst the burning sands of Nubia. Meroë, on its side, instructed the Gymnosophists, Zoroaster founded the schools of the Magi in Persia and Media.

Amongst all the legislators of the world, we recognise the most sublime ideas of God; in Brahma, Fohi, Zoroaster, Menes, Hermes, Minos, Moses, Cecrops, Orpheus, Zalencus, Carimiondas, Lycurgus, Solon, Numa, Pythagoras, Socrates, Plato, Manco Capac, the child of the sun, who was father of the Incas and legislator of the Peruvians.

These benefactors of the human race dcemed it impossible to present the true light to rude and uncultivated minds. They veiled under emblems which the multitude construed literally, the truth which had its devotees in the Temples of Sais, Heliopolis, Thebes, and Memphis. Thus, as was the case in China, Greece, ancient Rome, as also among enlightened people of the modern world, there were two religions in Egypt; that of the multitude, which addressed itself more to objects of the external world, and that of the enlightened, who disregarded such objects, or viewed them only as

important in an allegorical sense of sublime significance, covering great moral truths or great features of nature.

Our sublime institution extended from the plains of Memphis to the palace of the wise David, whose son Solomon married an Egyptian princess. Since the day when Solomon built his temple to the glory of T.S.A.O.T.U , masonic science extended its beneficent rays from the Nile to the Jordan; the people joyfully united in the most cordial fraternity; the sacred fire burned in Chaldea; its pacific torch enlightened all Judea; in short, peace reigned in all time East, until the infamous Cambyses carried fire and sword into Egypt, and made a theatre of death and desolation of it. By this frightful overthrow civilization was arrested at one blow, and our sublime institution slept in its turn.

The Masonry of antiquity was comprised within three degrees; but in the present condition of society, it is impossible that Lodges can now be so constituted as to convey the whole doctrines of the sacred science within those limits to the initiates. There is still great resemblance between these magnificent old ceremonials and modern craft masonry, in the laws, the ritual, the use of the sacred name of T.SA.O.T.U. which was given as a talisman and password to the initiate, to fortify his spiritual nature in the ascent to the Halls of Osiris. On the other hand the Christian church adopted many of the exoteric symbols of the Egyptians. Isis, the Queen of Heaven, the mother of all things, the mother, the nurse of the divine human soul, or Osiris, is represented in pictures as a mother caressing her so Horus, which was appropriated by the

churches of Christendom, and the ancient fabricators of pictures and images in honour of Isis, merely rechristened them and devoted their talents to constructing the same objects in honour of Mary, the mother of Jesus, who was consecrated in the spiritual faith of Egypt, Pontiff of the universal religion. Another common symbol is the "Sacred Heart": the spirit of Osiris was said to become incarnate or born again in the person of his son Horus, who, placed in the arms of his mother Isis was represented with a flaming heart in his hand. In India the mediatorial god is represented as wearing a heart on his breast, and with the mark of the wound in his foot, from which he died, and for which lamentation was anciently made.

During all the period of the middle ages, which embraces several centuries, our sublime institution gave little signs of life, but it revived after the Crusades, which had so marked an effect upon the development of light and social well being; the rude warriors of Europe were polished by contact with the Saracens, and bore to their Donjons some relics of the ancient arts and the sweet customs of the beautiful climates of Asia.

Admitted, as we are, into membership with this sublime institution, let us devote ourselves unceasingly to the attainment of the highest perfection possible, to the study of science, to the development of knowledge and of generous ideas, to the accomplishment of our social duties, and lastly, the practise of all virtues. May our Order continue to strengthen and expand, until its light encircles the whole universe.

CLOSING.

S. D.—(*Strikes* ווו. *All rise.*) Illustrious First Mystagogue, at what hour ought we to suspend our labours?

1st. Myst.—When the sun is in the west.

S. D.—Then it is now the moment to suspend our labour. Illustrious Brother Ized, receive your mission.

M. of Sci. advances to the S. D. who whispers in his ear the word of the Degree, and having fulfilled his mission with the 1st and 2nd Mystagogues, he returns to his place and burns the incense.

S. D.—Illustrious Brethren, assist me to close the labours of the day.

All place themselves as at the opening and S.D. says.

PRAYER.

Father of Nature, eternal and fruitful source of light and truth, full of gratitude for Thy infinite goodness, we render thee a thousand grateful thanks and attribute to Thee all that we have done of good, or that is useful or glorious in our journey; continue, merciful Father, to protect our labours and direct them towards perfection, and may harmony, concord, and union be ever the triple cement which unites us.

ALL.—Glory to Thee, O Lord. Glory to Thy works. Glory to Thy Infinite goodness.

The S.D. ascends the East, and the dignitaries return to their places.

S. D.—(*Strikes* ווו.) To order, Illustrious Brethren. Observe the Orient and attend to giving the S. *27.* To the glory of T.S.A.O.T.U. In the name, and under the auspices, of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain Ireland, I declare the labours of this Council suspended. Retire in peace illustrious brothers, and may the Spirit of God watch over you.

PATRIARCH OF MEMPHIS.

28th Degree.

OPENING.

This is same as last, substituting the above name and degree.

RECEPTION.

SUBLIME DAI.—Illustrious Brother Grand Expert, you will find in waiting a Patriarch of Isis, who seeks admission to this degree, in order that he may gain still greater knowledge of our ancient mysteries. Ascertain whether he has acquired such proficiency in the previous degrees as to entitle him to preferment in our Sublime mysteries.

The Expert salutes and retires; conducting the Neophyte he gives on the door the battery יוד-ווהו-יוד.

THE FIRST APARTMENT.

S. D.—Illustrious Messenger of Science, see the cause of the alarm.

MESSENGER OF SCIENCE.—(*Opening door.*) Who disturbs the silence of the Sanctuary?

GRAND EXPERT.—It is a Patriarch of Isis, who, having proved himself an adept in the previous degree, sues to become a Patriarch of Memphis, and to participate in the higher mysteries.

M. of Sci.—His petition shall be submitted to the Sublime Dai. (*Closes door.*)

Sublime Dai, the alarm was made by the Illustrious Brother Grand Expert, who reports a Patriarch of Isis in waiting, who is desirous of receiving the degree of Patriarch of Memphis.

S. D.—Has he been found worthy of so great an honour?

M. of Sci.—He has.

S. D.—(*Strikes* ווו.) Patriarchs of Memphis, you will form the Mystic triangle.

All rise ; the triangle is formed, leaving the Western base open for the Neophyte, Expert, and Messenger of Science. Music.

S. D.—Let the Neophyte enter. (*He is brought in.*) Illustrious Brother, you seek to gain a knowledge of the solemn ceremonies and mysteries of this degree. Upon what grounds do you urge your claim?

EXPERT.—(*For Neophyte.*) Sublime Dai, in seeking more light, I am actuated by one motive only; that I may prove my devotion to our venerated order by my future services.

S. D.—Give me the pass of a Patriarch of Isis, the sacred word, and the sign. (*Done.*)

What do the twelve signsof the Zodiac symbolize?

EXPERT.—The great assembly of the twelve gods, the sun being supreme, and the planets his attendants.

Q.—What do the Nine Signs of the Zodiac here represent?

A.—The months of the three seasons,—Spring, Summer, and Autumn, during which time nature is most lavish in her gifts to man.

Q.—Why are the other three signs omitted here, and concealed from observation?

A.—They represent the winter months—the period of cold, the death, as it were, of nature, darkness and suffering.

Q.—Do you believe in the immortality of the soul?

A.—Yes. I believe that all things exist for ever in some form or other. I believe in the eternity of the Universe; but above all I believe in the eternity of each human soul, in its own identity.

Q.—Of what is the myrtle a symbol?

A.—Of immortality; for though our mortal career may end, we live hereafter, and flourish like the green myrtle.

Q.—What is God?

A.—I will answer you in the words of one of the most ancient masters of our order—the Sage Orpheus: "God is One, He is of Himself alone, all things are born of him, and He is the governor of the world." Our ancient books make the immortal soul, as a god, exclaim in joy,—"I am, I am one being, I am One."

S. D.—Illustrious Brothers, Patriarchs of Memphis, shall the Neophyte proceed in his initiation ? (*All assent by the sign of the degree.*) Approach the Altar, Illustrious Brother, and take the obligation of the rank you seek. (*Strikes* יהוה. *All rise.*)

To the Glory ofthe Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the triangle. Respect to the Order.

I. A. B. do most solemnly pledge myself by my former obligations, to be true and faithful to this Sublime Council, and will exert my best abilities for its prosperity. I do further promise to obey all summonses sent to me from this Council, and also to

use my best endeavours to learn the morals, symbols, and lectures thereof. I further promise never to reveal the secrets of this degree unlawfully, upon my honour as a man and a mason. Amen.

S. D.—Illustrious Brother, the degree of which you have just taken the obligation, is one of solemn interest, and of profound significance in Masonry. It relates the career, fate, and sufferings of the demigod Osiris, the offspring of the sun, and who was the type of all immortal souls. It represents him as the monarch and protecting deity of Egypt, exposed with his devoted Queen Isis, the daughter of Chronos and Rhea, or time and space, to the treacherous machinations of his brother Typhon, the dark and malevolent Prince of Evil, who sought to wrest the kingdom from its rightful owner.

In the course of this degree, you will represent the person of Osiris, and though dangers may surround and violence assail you, I am convinced that the courage and determination that has carried you safely through so many trying ordeals, will not desert you now. Withdraw with the Illustrious Brother Grand Expert, who will see you properly clothed for the occasion. He will be your companion on the way, and answer all things for you.

They withdraw together, and the Neophyte is clothed in Kingly attire.

S. D.—Let the Temple be prepared for the second stage of this degree. Illustrious Brother Orator, on you devolves the task of representing the treacherous Typhon. I will receive and welcome the representtative of Osiris. Let the banquet table be set, and the

decorated ark or treasure chest, be in readiness. Let four brothers be prepared to act as the attendants on Typhon. The other Officers and Patriarchs will accompany me to the apartment in the East, when desired to do so by the Grand Expert. Let the Illustrious brethren be formed in order, and all the Officers assist me to receive Osiris and escort him to the East.

Triumphal march is played. Patriarchs form and preceded by the Sublime Dai, and the other officers, receive the Neophyte and Expert. They escort them to the East with one circuit; the Patriarchs form right and left leaving the Sublime Dai and officers in the Eastern centre, facing Osiris.

S. D.—Welcome, Osiris, to the land of Egypt once again. Three years have passed away since we beheld you; and though Isis our beloved Queen has held the reins of government with a firm hand, administering the laws you framed with impartial justice, checking the rude hand of lawless power, and yielding protection to the weak and lowly yet has the nation mourned the absence of its king and prayed for his return.

EXPERT.—Osiris thanks you, worthy friends, for this reception to his much loved land; but 'twas the gods that sent him hence to sow the seeds of civilization in far distant lends; to spread a knowledge of the useful arts among mankind. We knew that the welfare of Egypt would be secure in the hands of Isis, and so obeyed the commands of the most powerful deities.

M. of Sci.—(*Approaching Neophyte.*) Mighty Osiris, I am a Messenger from your brother Typhon. He humbly solicits an audience that he may pledge his life and fidelity to your service.

EXPERT.—Go, bid him to our presence.

S. D.—Be warned in time, O Osiris: during your absence, your brother Typhon has constantly endeavoured to incite the public to revolt against the Queen's authority, but hitherto in vain. The wisdom of Isis and the valour of your son Horus, has hitherto thwarted all his deep laid plans. He now affects submission, but trust him not.

EXPERT.—He is my brother, and the ties of kindred should be sacred. The just and perfect man is ever slow to suspect treachery in others. My friends, be you the welcome harbinger of joy to Isis, in bearing her the tidings of my return. I will soon rejoin you.

THE SECOND APARTMENT.

Music. The Brothers form in procession and pass out of the East, as they do so the Orator, as Typhon, and attendants appear. Typhon approaches Osiris and kneels before him.

ORATOR.—My king and brother. I bend before you, and crave pardon for all my past offences, pledging my faith and honour for my future loyalty. I have prepared an humble banquet; ere you proceed on your triumphal journey deign to share it with me. Do this and I shall feel our reconciliation is complete.

EXPERT.—I freely pardon you for all offences against myself; but as for the wrongs of Isis and Horus, let your future conduct atone. Arise, my brother, I will not refuse your courtesy, Typhon, I am no longer monarch, but your guest and brother.

They seat themselves and eat.

ORATOR.—This lenity is more than I had hoped for. (*To attendants.*) Bring hither the offering of peace and

friendship, which I have prepared for my brother, Osiris.

They place the Ark or Chest before Orator aud Neophyte.

Will it please my king to accept this token of a brother's love? Approach, my Lord, and view its contents. (*Raises lid. Neophyte and Expert look in.*)

EXPERT.—Why, Typhon, it is but an empty casket!

ORATOR.—I grant you it is empty now, but ere many minutes more have passed, that casket will contain the greatest treasure Egypt ere possessed, for so I have heard it called.

Here the Neophyte is suddenly seized, blindfolded, secured with cords round his wrist, and thrown to the ground.

Thou thyself, Osiris, will be that treasure, for I have often heard thee called—"The beloved of Gods and men?" In with him to the casket, and let the lid be hermetically sealed. (*This is as quickly done as the orders are given.*)

Isis and Horus soon shall bear him company to Hades. Lift up that narrow palace of a still living king, bear it to the Nile, and hurl it into the centre of the current; there let him find repose in the cold embraces of the river which in life he loved so well.

Music. The Ark is raised by the four attendants and swung by loops to the bearing poles. They halt at the supposed banks of the Nile; they seem to throw the Ark into the river, but still carry it with a swaying motion as though it were being carried rapidly down the stream. The brethren then retire to the third apartment, leaving the supposed corpse in the second, which is darkened. Daring the erection of a tomb in the third room; cries of grief and indignation gradually grow louder, and such cries as the following are heard from all.

PATRIARCHS.—Mourn Egypt! Our King is slain! Osiris is no more! Our master is for ever lost!

S. D.—(*From third room.*) Let these lamentations cease; our first duty is to find the body of our murdered king, and then inter it with all due solemnity. Queen Isis offers unbounded wealth to all those who aid her to restore the body of her Lord; disperse yourselves and continue the search for the remains.

They do so, and after a short pause the Accompanier passes to the second room and the Messenger follows.

M. of Sci.—(*To Accompanier.*) My brother, have you heard the latest news? It is that Pan has informed Serapis, that he saw four of Typhon's myrmidons throw a large and strangely fashioned chest into tbe Nile; and the oracle at Heliopolis has just prophesied that the body of Osiris will be found here at Byblus, enclosed in the trunk of a tamarind tree, which has miraculously sprung up in a single night to preserve his remains.

Crash! A Thunderbolt is supposed to strike the tree where the ark is concealed.

Behold! The very Ark described. Let us away at once and bear the news to our beloved Qneen.

THE THIRD APARTMENT.

M. of Sci.—(*Entering hurriedly with Accompanier.*) The body of our king has been miraculously discovered at Byblos, enclosed in a tamarind tree, which the gods have created for its preservation. Aid us to bear it thence.

All the Officers and Patriarchs assemble and form a procession; the Ark is raised upon the shoulders of four Pastophori, and borne three times round, whilst the assembly sing the following Dirge.

O'er Egypt's land the darkness falls,
Her every joy has fled;

Her king, her god, her clearest hope,
Is numbered with the dead
Her groans, her lamentations wild.
In anguish pierce the sky ;
Yet, though his body resis on earth,
His soul will reign on high.

Whilst this is being sung, the Ark is borne into the third room and deposited in the tomb erected during the work in the second. After the deposit, the funereal music recommences, and the procession returns to the second room. Then Typhon and his attendants appear before the tomb and exclaim.—

ORATOR.—Break open the tomb! Even in death he shall not rest in Egypt! Divide the body into pieces and throw each singly into the Nile, and let the gods restore him if they can.

They drag the Ark from the tomb, and retire hurriedly whilst the Officers and Patriarchs are assembling, and perceiving the Ark, they exclaim.—

ALL.—Sacrilege! Sacrilege! The tomb of Osiris has been profaned! Death to Typhon!

Messenger and Accompanier go out and drag in the Sword Bearer.

M. of Sci.—(*To 1st Mystagogue.*) Illustrious Serapis, this ruffian has confessed, that he, with other hirelings of Typhon, that type of darkness, violated the tomb of Osiris, bore the body to the river's bank and, hewing it to pieces, cast it into the stream.

FIRST MYSTAGOGUE.—(*As Serapis.*) Let him be sunk in the Nile. (*They drag him out of the room.*)

Horus, it is your duty to avenge your father. Some of you away meanwhile to seek and aid the afflicted, sorrowing and wandering Isis, to recover the remains of our much loved Lord.

M. of Sci.—(*Advancing with Accompanier from second chamber.*) My Lord Serapis, the sacred Nile refused to bear its

precious bnrthen to the sea. We have recovered the mutilated body of onr god-like King and placed it in the Ark again.

1st Myst.—You have done well, the gods be praised. Let us once more bear the body of Osiris to the tomb, and guard it from further profanation.

Music. All form in procession as before, and repeat the Dirge. The Ark is borne to the Altar, and the lid raised. Horus comes from the East.

1st Myst.—(*To 2nd Mystagogue.*) Horus, have you avenged your father? What of the villain Typhon?

2nd Myst.—(*As Horus.*) He has wandered away into the realms of darkness.

1st Myst.—Horus, behold, the body of Osiris, your father, is recovered, as by a miracle.

2nd Myst.—Alas, my father! O Serapis, have the gods in their most gracious mercy restored him once again to Egypt? How placid are his featnres! It even seems as though life was struggling to assert itself.

S. D.—If the gods have deigned to wott a miracle so sublime, mine is the right, by virtue of my office, to raise him from the tomb.

Music. Sublime Dai advances to the Ark and raises Neophyte by the Sacred Word of the degree. The Patriarchs all chant the following couplet—

Favoured of God, and honoured of all men.
He lived, he died, and hath risen again.

S. D.—Illustrious Brother, Patriarch of Memphis, I will now invest you with the insignia of the exalted rank to which you have attained in our venerated rite. (*Done.*) I will further intrust you with the distinguishing characteristics by which the members of this grade are known to each other. (*This is done.*)

Illustrious Brother Sword Bearer, let the proclamation be made. To order. (Strikes יוד.)

SWORD BEARER.—To the glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I proclaim, Illustrious Brother [*name*] elevated to the dignity of Patriarch of Memphis, twenty-eighth degree, and call upon all Illustrious Brethren to recognise him in his high qualities as such, and to render him aid and assistance in case of need. Join me, Illustrious Brethren, in rejoicing over the happy acquisition made to our Rite. (*Battery* יוד—יוהוו—יוד.)

S. D.—Illustrious Brother, in your assumption of the character of our hero, Osiris, you have passed through a most trying ordeal, and I congratulate you on attaining this degree. You will now be seated, and our Illustrious Brother Orator, no longer Typhon, but your friend and brother, will explain the origin and true interpretation of the ancient allegory, in which you have borne so conspicuous a part.

CHARGE.

The historical legend on which this degree is founded, is probably the oldest in the records of th bygone ages. The ceremonial enactment of "His sufferings," as Herodotus, the father of History, terms it, as too sacred to be mentioned without a veil, was the highest degree to whch the Egyptian laity could attain;

the highest mysteries of all were the appanage of the priestly caste alone.

The Egyptian fable says, that Osiris, King of Egypt, was the "son of the Sun," who born on earth, died, became the presiding judge of the dead, in the Hall of the Two Truths. He was incarnated in order to benefit mankind, to rule them, to teach them civilization and the useful arts. He was destroyed or murdered by his brother Typhon, the embodied Prince of Evil; he descended into Amenthes or Hades, a kind of preparatory purgatory, and though his body was buried in the earth, he rose again, and with the aid of his son Horus, overcame Typhon. This type or symbol of regeneration, is equally suggestive with what has already been revealed to you. By some nations Osiris was called Bacchus, Dionysos, Adonis, Baal, Moloch. In ancient times, also, in Jerusalem, "behold ! there sat women weeping for Tammnz," and all these murdered persons are one and the same, and typified by the Sun.

During your progress in this degree, you must have perceived the strong ceremonial resemblance which it bears to the ritual of Hiram. It was still more marked in the old dramatic ceremonial of the Ancient Master Masons, and when their hero was murdered by three craftsmen, whose names are a corruption of Jabal, Jubal, and Tubal, the inventors of tents, music, and metals, the brethren sought their lost master, by forming a procession round the room crying, "our master is lost, and cannot be found, and cannot be found," &c. The salient points of the Master Mason's degree can be traced back astronomically to a definite period of time as a

representative legend, when it originated the cherubic or sphynx symbol. The German Masons give a bearing to the legend which is undoubtedly astronomical. At the Eastern door they place *Hobbhen* the first assassin, that being the side where the sun first emerges above the horizon; *Sterke* they place at the South gate where the sun is most strong; lastly, *Austerfluth* takes a position at the West gate, where the sun finishes his apparent march, the end of his course. Equally with that of Memphis, the tomb of the Master Mason symbolises life, death, and immortality, it is the emblem of the apparent course of the san. A purely allegorical legend, it is really the expression of the grand and profound law of regeneration, which requires the violent death of the initiated as the necessary end of all initiation.

Exoterically considered the Master's secrets may be divided into five parts.

1. The exposition of natural religion, universal and immutable by means of symbols and maxims—the secret of the operatioa of nature explained by the *quarternary* and the *monad*, these figuring movement or cause, fermentation, or the means, putreraction as the effect, and life and death as the result. 2. By joining them together as matter and subject, we figure the five elements of generation, of which the operations are expressed symbolically by the middle chamber; which, in that sense, is the womb wherein the mystery of reproduction is accomplished. 3. The perfection of the temple, that is to say, the human heart. 4. The victory of darkness and winter over the sun, and that of the sun over darkness, figured by the death and resurrection of

Hiram, (the son); minister of the most wise monarch (God); conservator of the Temple (earth); master of works (mankind); slain by three wicked companions (3 winter months); raised and avenged by nine virtuous masters (Spring, Summer, and Autumn, months which give flowers, harvests, and fruit.); child of the widow, (the earth which is widow of the sun during the winter months). 5. The victory of errors and passions over truth, and that of truth over errors and passions, figured by the death and resurrection of Hiram. The masters word symbolises regeneration, and signifies literally "born from putrefaction," and gives an idea of the conditions necessary for the development of other beings, and the principles of new existence. Amongst the Egyptians, the sun in its course was the general symbol of God—the spiritual sun, and also of the birth, life, death, and resurrection of the soul of man; and the victory of light over darkness, which the sun daily achieved, was made symbolical of that contest against evil, in which it was necessary that the faithful soldier of the divine Heseri should engage.

Amid all these resemblances it may be observed that as the legend of Osiris is above 5000 years old, and as the Mysteries of Isis in which the Neophyte had to pass through the same ordeal which you have done to-night, were celebrated throughout the land of Egypt, many ages before Moses led the children of Israel into the desert, your own judgement can easily decide which is the original fable. I say fable, for though to the mass of the people, Osiris was a real King, it is very certain that to the priesthood the legend was merely a beautiful

allegory, teaching many astronomical and physical truths, and having a deep signification. The story as told by the Egyptians, is closely adhered to in this degree, with one exception, for it was Isis herself who discovered the body after a long and weary pilgrimage, and numberless adventures.[27] A part of his dismembered body was claimed to be deposited with each of the 26 Egyptian nomes or provinces, forming a complete body, with the exception of the generative parts, whichwere never recovered,and may symbolize chastity. In some of the legends, the body was said to be divided into 14 parts, representing the days from new to Fall moon, and from that to the wane. The lotus is at times substituted for the tamarind tree. It is a plant consecrated to Isis. Daily with the birth of the sun it rises from the waters where it has slept during the night, following the glorious eye of day, with its swanlike neck in its circular round; to sink again, to rest in its nightly baptism, from which it is re-born each morning to a new life.

In the material aspect, Osiris and Isis were the two deified impersonations of nature in Egypt. Osiris symbolised the Sun and the Nile, and Isis the moon and Egypt, and both the solar year. In another view, Osiris was the setting Sun in Amenthes, and the realms of darkness; Ra or Serapis the meridian Sun, and Horus the

[27] [But when your organisation is an all-male club, this creates problems. Were it not for that, the *Lamentations of Isis and Nephthys*¸ which were known by the mid-19th century and had been translated into French in 1866, would have fitted quite well – certainly to be preferred to dragging in Serapis, who was a minor provincial deity prior to the Ptolemaic period.]

new-born Sun. The Egyptian year has a two fold seed and harvest time. The first is the vernal season of the year, and extends from February, when the seed is sown, to July when it attains maturity. The second is the autumnal division, in which an interval of time, from the last of September to the end of November marks the season of semination, which is succeeded in March by the golden harvest. Thus Osiris dies and revives twice a year, and Isis, or the earth is doomed to bewail his death, or rejoice at his return. His first death happens in the spring, from March till July, which is the season of intense heat, and scorching winds from the Libyan deserts, these being the type of Typhon. Isis, the parched land of Egypt, mourns the loss of the Nilotic Osiris in his vernal death. This state of misery lasts seventy-two days, when the Nile god awakes from his death-like slumber to fertilize the earth. Soon after the sun has entered the sign of Scorpion, the autumn death of Osiris is at hand, he wavers in his power and allegorically dies. Typhon triumphs for awhile, but soon Osiris is found; the sun gains strength, ascending in its orbit; the grain appears above the surface of the soil, everywhere there is new life, and nature is born again. Lamentation is made for the one, rejoicing for the other.

But this is only the physical aspect, behind it is the real and spiritual signification. Indeed, most of the Egyptian Symbols had a meaning triply varied, the full explanation of which was possessed only by the higher class of priests. There are, therefore, many different qualities attributed to Osiris. He is in the higher signification, the primitive man-god, the celestial father

of Egypt, before whom the shades of the dead appear and receive their final sentence of bliss or torment. In this aspect he is named Serapis, and distinguished by the great name. His worship was that of *Chrestos*, On Nophre, the good, excellent God. The highest spiritual signification is found in the sacred Egyptian books. They expressly state that the physical relation is only symbolical, for they say—"As the sun died and rose again yesterday, so the soul dies and rises again." At death the perfected soul becomes an Osiris, or incarnation of deity; its father is Ptah, its mother is Neith, older names only for Osiris and Isis; it is, it hears, sees, feels; is welcomed by the meek-hearted father of souls, received and crowned; to him all souls return after the second death or of the body, which is the Egg of Seb, the prison of the souls sleep.

CLOSING SAME AS BEFORE.

PONTIFF OF THE MYSTIC CITY.

29th Degree.

OPENING.

The same as last degree, substituting the correct grade,

RECEPTION.

In the East is suspended over the S. D. a delta and seven stars, of the Bear. There are two obelisks in the North West and South West to the memory of Isis and Osiris.

SUBLIME DAI.—Illustrious Brother Grand Expert, you will retire to the Peristyle of the Temple, where you will find Illustrious Brother A.B. in waiting to receive the degree of Pontiff of the Mystic City. Convince yourself that he has fulfilled the formalities prescribed by our Rite, and cause him to answer such questions as you may propound to him.

THE FIRST APARTMENT.

The Expert salutes and retires to the Neophyte, who meantime has been prepared, by the Sword Bearer, as a Patriarch of Memphis, and after the Expert has questioned him in that degree, gives on the door the battery וווווו-וווו.

S. D.—Illustrious Messenger of Science, see who disturbs us?

MESSENGER OF SCIENCE.—(*Opening door.*) Who disturbs the silence of our Sanctuary?

GRAND EXPERT.—It is a Patriarch of Memphis, who is anxious to arrive at trae wisdom, in order to make himself more useful in propagating the sublime teachings of our Rite, and for that purpose solicits to become an Elect of our Mystic City.

M. of Sci.—The prayer of the Neophyte shall be carried to the throne of truth. (*Closes door and addresses S.D.*) Sublime Dai, the alarm was made by our Illustrious Grand Expert, who reports a Patriarch of Memphis in waiting, who is anxious to arrive at true wisdom, in order to make himself more useful in propagating the sublime teachings of our Rite, and for that purpose solicits to become an Elect of our Mystic City.

S. D.—Has he fulfilled the formalities prescribed by the Statutes of our Rite?

M. of Sci.—He has.

S. D.—(*Strikes* וווו.) To Order, Illustrious Brothers, let the triangle be formed.

All arise and form the triangle; the base at the West being left open for Neophyte, Expert, and Messenger.

Let him enter. (*Neophyte is brought in.*) What want you, and what brings you amongst us?

EXPERT.—(*For Neophyte.*) I am in search of truth and wisdom, and desire to become one of the Elect of your Mystic City. I have received the dignity of Patriarch of Memphis, and am prepared to undergo all the toils and preparatory trials, which your formalities may require, before I am received into your ranks.

S. D.—Thou must know that our Institution is a school of virtue, and that it exacts from its Adepts all those moral and philosophical qualities which most contribute to the happiness of humanity.

EXPERT.—(*For Neophyte.*) I am a man, and nothing of that which appertains to humanity is unknown to me.

Humanity is the first accent of conscience, and the constant voice of nature when not stifled by passion.

S. D.—Be humane, it is our first duty. Be so for all states, for all ages, for all conditions. What true wisdom is there outside humanity? But thou canst only enter among us by divesting thyself of errors, and prejudices, but principally of the defects of such vicious habits as thou mayest have contracted in the world.

NEOPHYTE.—(*Prompted by Expert.*) I promise to work unremittingly to perfect my being.

The rollowing questions are put by the Sublime Dai, and answered by the Expert.

Q.—Dost thou believe that there is but one God, the eternal principle of all order, of all justice, the support of the weak, the hope of the strong?

A.—Yes, he is the motor of all belief, of all futurity.

Q.—Dost thou believe that he is ever with us, and around us, in our hearts, and in our consciences, that he is with us in life and death?

A.—I do believe it.

Q.—Dost thou believe that the Divinity has left to each his independence, and that each man is what he has made himself; has he not to this end placed between each individual, alimit of order and of law?

A.—Yes, for if we reflect upon the admirable equilibrium which exists between the powers of the Creator, and man's responsibility, what greater proof of the Divine presence and of His infinite intelligence can we possess. How can we fail to recognise this living force, which in its universality maintains order among so manyelements of discord,

so many contending interests, so many wills moved by opposing passions.

Q.—What do the Seven Stars represent, which thou seest arranged in the form of a parallelogram, of which one side is prolonged like the arc of a cirele?

A.—They represent the seven classes of degrees, into which the three series of the Antient and Primitive Rite is divided. They are emblematical of the seven evil passions which all good men strive to avoid, as well as of the seven virtues which they ought to follow.

Q.—What are these?

A.—The seven vices tobe avoided are:—Luxury, Voluptuousness, Pride, Hatred, Envy, Gluttony, Perjury. The seven virtues to be followed are:—Love of God, Love of neighbour, Justice, Purity, Meekness, Strength, Prudence. The group of stars is called the Constellation of the Bear.

Q.—What resemblance is there between that constellation, and the animal of which thou hast just pronounced the name?

A.—There is none; the name proceeds from an error of translation. When the Phœnicians carried to the coasts of the Archipelago their first notions of astronomy, their pupils, as yet barbarians, confounded the word Doube (bear), with the Polar-Star, whioh they called also Darracha, the indicator; and Kalitsa, the hope of deliverance.

S. D.—Illustrious Brothers, shall the Neophyte proceed? (*All assent by the sign of the 29th degree.*)

Q.—Dost thou know what thou seekest, and at what price thou canst obtain it?

A.—(*Prompted.*) I shall regard no sacrifice.

Q.—The road which thou hast commenced is very long?

A.—Yes, and I am very weak.

Q.—Weakness is doubt and dolour; courage and perseverence are the means in life, by which to arrive at true wisdom?

A.—I have done everything to attain it.

Q.—Insensate; hast thou tried sanctifying tears? They are the bridge between heaven and earth. Reflect! The happiness of the world is but as the leaf driven before the wind, or the cloud carried away by the tempest. Is there an end to time?

A.—No, we pass away, but time always endures. The finite and the infinite are ever in eternity.

Q.—Hast thou courage to continue thy route? Thou canst yet retrace thy steps.

A.—I will continue my onward march.

Q.—Three grand secrets will be confided to thee, during the journey that thou must now take, ere thou art qualified to approach the Temple of Light. These secrets are:—first, the art of prolonging life; second, the art of becoming wealthy; third, the creative genius which excites the admiration of men. Dost thou desire to gain these grand secrets?

NEOPHYTE.—(*Prompted by Expert.*) My desire is to arrive at the Temple of Light, guided by the love of wisdom.

S. D.—Thy prayer is granted; peril and danger may beset thee, but to aid thy passage onward, the Illustrious Brother Orator will invest, thee with a

word, which may avail in the hour of calamity. (*Orator whispers pass in Neophytes ear.*)

Thy soul is above low desire, take courage and thou wilt reach the Apex of the Symbolic Delta. Ere you depart, let us in an humble posture implore the aid of that Supreme Power who rules above, about, and around us. Illustrious Brothers, we claim your devout attention. (*All kneel.*)

PRAYER.

Eternal Jehovah! who dispenseth good and evil to the sons of earth according to their deserts, hear our prayer, as in humble adoration we bow before Thee. Oh, thou great and glorious giver of all good gifts, whose voice is in tbe thunder, look, we beseech thee, with kindness upon our present work; guide and support us, that we may, by the aid of the perfection of truth, arrive in safety at the end of the journey before us. Even as the prophet, pale and trembling on the Mount of Sinai, stood before thee, not daring to cross the fiery barner, so do we poor, humble, and benighted beings, pause before Thy majesty and beseech Thy aid. Endow us, we beseech thee, with faith, hope, courage, and constancy nobly to pursue our career, that we may improve in wisdom, and implant its lessons in the hearts of all men throughout the world.

ALL.—Adonai, Adonai, Adonai.

THE SECOND APARTMENT.

The Grand Expert hoodwinks the Neophyte and conducts him to the representation of the tomb of Sesostris in the pyramid of Cheops, placed in the second room, which is lighted by a single

lamp, on a rude table is a book for signtures. There is also a picture of the ruined City of Heliopolis.

EXPERT.—(*Removes bandage.*) Behold, my brother, this dismal place, it represents the tomb of Sesostris, once the King and Hierophant of Egypt. Cycles of years have rolled around, yet the massive and stupendous works of Egyptian Masonry remain, fixed and durable as the divine precepts of our Sublime Rite. It was here that the Initiates subscribed their names, here too must your name, age, and country be registered. (*Neophyte signs book.*)

Having recorded their names, our ancient brethren were accosted by one who unfolded to them valuable secrets. Listen to the voice of Truth.

Second Mystagogue, lightly clad in white, as Truth, having in his right hand a small mirror, and in his left the lotus branch, consecrated to the God of the day—the leaves of which open to the rays of the sun, and close as it disappears on the horizon, its flower covered with a species of down, seems to imitate the radiant disc of that planet—now accosts the Neophyte.

SECOND MYSTAGOGUE.—(*As Truth.*) The art of prolonging life is to employ well, each of the moments that compose it. The art of becoming wealthy is to be content with the necessary wants of life, and to confide in the wisdom and love of the great Adonai; by which means we shall become rich in eternal happiness. Above the creative genius which excites man's admiration, the wise place virtue, which encourages good works.

Depart and through life's joutney, propagate the morals and science of our Sublime institution, Light and Truth, the source of all perfection.

EXPERT.—(*Bringing Neophyte to the painting.*) Behold, Brother, a representation of Heliopolis, the once famous On, An, or Anu, called also Pa-Ra, the dwelling of the Sun. The prophet Isaiah says: "For his Princes were at Zoan, and his ambassadors came to Hannes," so remarkable for its Temples, and its religious rites, whose inhabitants were said to be the wisest of the Egyptians. It was called On, by the Israelites, and by the ancient Greeks Ianis, from Hannes, the sun, by the Egyptian Greeks, Heliopolis. Jeremiah terms it Bethshemesh. It is situated at the Apex of the Egyptian Delta.

At the present day it is called Ain El Sham, the fountain of the Sun, by the Arabians, who wander amidst its ruins, and whose legends are replete with descriptions of its ancient glories. But alas, what a painful contrast between the recollection of its primæval splendour, and the spectacle which it now offers to our gaze. The silence of death hangs over these crumbling ruins, and upon all sides fallen capitals obstruct the entrance into Temples where once Pythagoras studied the mysterious truths of our institution, and listened to words of wisdom from the lips of Egyptian Sages. Graven columns are still upright, but they no longer support those marvellous façades, on which the Priestly Architects of Egypt recorded their wisdom, and around which they had spread the mystic allegories of Masonic science, and traced the annals of history. The Sphynxes crouched in the shadow, have been mutilated by barbarous hands. All is sorrowfully changed. The proudest, wisest, and most prosperous cities have fallen, but the

truth and science of Sublime Masonry, carried from the once mighty East, to the young and vigorous West, still rears its temples proudly in the hearts of the votaries of our Antient and Primitive Rite. Their foundations, laid upon the basis of truth, honour, justice, liberty, equality and fraternity, cannot be destroyed, as the hands of man, far more than the elements, have destroyed this Mystic City, and the innumerable monuments of civilization, which Masonry had erected with so much profusion, along the Nile, from Syene to the Mediterranean.

Neophyte is led on and again accosted by Truth with a myrtle branch.

2nd Myst.—(*As Truth.*) Courage, Brother, happiness awaits thee, receive this branch of myrtle. (*Takes it.*)

When you register your vow deposit it upon the Sacred Book of Laws; it is the emblem of initiation, and the proof of your fidelity to our sacred laws.

The Neophyte is now met by the Orator, who represents Hope, and is clothed in a green robe, and decorated with a collar of seven brilliant stars; in one hand he carries a small anchor, and in the other a mirror.

ORATOR.—(*As Hope.*) Let this emblem inspire you with hope! Look upon this mirror: as it reflects objects around, so do you reflect upon your past actions, and recall subjects for hope in the future; cast aside all sensual tastes, and admit no proposition to your breast without mature examination.

The Archivist having kept himself a short time dimly in view as a shade, to represent human life, now advances bearing a scroll.

ARCHIVIST.—(*As Human Life.*) Persevere, my brother, accept this scroll. (*Gives it.*)

It contains secrets to be communicated to those only who travel safely the mystic paths of human life.

Archivist having retired, the Neophyte is seized by Messenger of Science, who represents Death, and bears in his hand a dart.

M. of Sci.—(*As Death.*) Rash mortal, this is the valley of death, I reign here supreme. None can pass me without the word of truth.

Neophyte gives pass and Death lowers his dart.

Let none oppose him who possesseth the word. Virtue hath the victory. Probity hath grown strong. Truth is triumphant.

The Messenger having retired, the Expert conducts Neophyte into

THE THIRD APARTMENT.

The First Mystagogue, clothed in black, stands at the Altar. Neophyte advances, and places the branch on the sacred book of laws.

1st Myst.—The companions of thy journey have accomplished their mission; and I now request you to seal your fidelity, by taking the vow which we require of our members. You will stand erect as a true Freemason, in presence of your God, and these Illustrious Brethren; with your right hand on the Sacred Book of Laws, the glaive, symbol of honour, and the myrtle, emblem of initiation.

Neophyte obeys. M. strikes יהוה. *All rise.*

To the glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I A.B., in the presence of T.S.A.O.T.U. and these Illustrious Brethren, do swear to keep faithfully all

my former obligations to the Antient and Primitive Rite, and to preserve the secrets of this degree from all but those lawfully entitled to the same; and may the great Adonai aid and assist me to keep sacred this solenan vow. Amen. (*Salutes Book.*)

The First Mystagogue now instincts Neophyte in the secrets of the Grade, and the two Mystagognes lead him to the East.

S. D.—Whom do you. conduct to the Orient, Illustrious Mystagogues?

1st Myst.—It is Illustrious Brother [*name*] who has just taken the obligation of a Pontiff of the Mystic City, and will give the signs and secrets with their allusions.

This is done.

S. D.—Since thou hast borne the proofs and fulfilled all the formalities prescribed by our Statutes, come, receive the new life which has been prepared for thee.—(*Raising the Sacred Knife.*)

Thou swearest persistently to follow the route traced for the virtuous man by God himself?

NEOPHYTE.—I swear it.

S. D.—To the greater glory of T.S.A.O.T.U., I consecrate and receive thee a Pontiff of the Mystic City.

I now take from you this scroll, as its contents must for awhile be kept from you; none but a Sublime Master of the Great Work may be entrusted with its secrets. Illustrious Brother Sword Bearer, make the proclamation. To Order, Illustrious Brothers. (*Strikes* יהוה. *All rise.*)

SWORD BEARER.—To the glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and

for Great Britain and Ireland. Salutation on all points of the triangle. Respect to the Order.

I proclaim our Illustrious Brother [*name*] elevated to the dignity of Pontiff of the Mystic City, twenty-ninth degree, and call upon all Illustrious Brethren to recognize him in his high quality as such, and to render him aid and assistance in case of need. Join me Illustrious Brethren, in rejoicing over the happy acquisition made to our Rite.

All give the Battery וווווו—וווו.

S. D.—(*Strikes* ו.) Be seated, Illustrious Brethren, and listen to the discourse of our Illustrious Brother Orator.

CHARGE.

The Elect of the Mystic City believe in the infinity of God, and in those divine truths which have been made known to those sons of light, who carefully studied our mysteries, which, from the most remote time have been propagated by our venerated Patriarchs.

Ask most men who have seen Masonic light for a description of that sublime institution, and thinking that everything is confined to the exterior symbols which strike the eyes, they will tell you that science as found in its Sanctuary is but a vain word, and that they have found nothing capable of fixing the attention of enlightened men. From this cause have arisen many ingenious systems, often erroneous if not censurable, converting the lodges into a Masonic arena for the idle curiosity of a multitude of superficial minds; who desired to write their thoughts upon it, as if it were a blank book. We may, with grief, compare their conduct to the graft of a heterogeneous fruit upon a

valuable tree, or, with that of those monks of the middle ages who hesitated not to erase precious master-pieces of antiquity, which they did not understand, in order that they might place upon the same parchment their own insipid writings. It is greatly to be regretted, that the majority of Masons are satisfied with a mysterious appearance, and contented with hearing certain words pronounced, of the meaning of which they are ignorant, and with inexactly imitating certain signs. But when the philosophical observer, surveys the past centuries and mounts to the first cause, and the real aim of our Sublime Institution; when the lamp of study has directed his steps into the obscure labyrinth of the ancient Mysteries, and some success has crowne his search, eager for further instruction he will knock at the door of our temples, and seek new knowledge where he finds the venerated ark of tradition.

Sublime Masonry, is a continuation of the mysteries of antiquity. We find in Asia, among the Aryan race, the ancient institution of the Brahmins, and from the same primitive national cradle the knowledge of sublime truth passed into Africa, into Egypt, where, at a remote period, were established the Mysteries of Isis which have so striking an affinity with those of our sublime institution. To arrive therefore at the cradle of Masonry, we must traverse the centuries up to the first ages of the world. After the golden age, brute force reigned supreme, and those who were wise united their common weakness, and concentrated in their midst a school of science and acquired virtue, some of the crumbs of which they spread for the people in symbols and emblems. The old Sages were known as Gymno-

sophists, and they sought union with the Deity. Their principles are recorded in the sacred Vedas of India; the Zend-Avesta of Persia, and the Book of the Dead in Egypt. They now exist only as a feeble and dispersed tribe known as *Shamaners*. They were conquered by the wild children of Vishnu, who considered that they came to civilize the world. Two legislators of the name of Zoroaster spread the Aryan doctrines in Persia. The first was contemporary with Verengham, the father of Djemshid the Just; and laid the basis of the religion of the Magi, which spread far and near, and was religiously observed until the birth of the second Zoroaster, who went from Egypt, and whom some try to identify with Abraham. The Magi conquered Babylon 4000 years ago. They passed to Meroë in Ethiopia, then a powerful and enlightened country, now destroyed, and, descending the mountains, civilized Egypt, at a very remote period, by founding the Mysteries of Isis. Thence they passed into Samothrace under the name of Cabiri; Danaus, Cadmus, Triptolemus, according to Diodorus of Sicily, were the propagators, while Abaris carried them to the Hyperboreans. What is known as Craft Masonry, was an architectural division of this grand institution.

Theut or Thoth, called by the Phœnicians Taaut, and by the Greeks Hermes, is termed the author of Egyptian learning, and the revealing God. The Egyptians named the first month in the year, Thoth after him; according to Diodorus, he was the chief minister of Osiris, and invented letters, instituted religious rites, taught astronomy, music, and the first rudiments of science, and caused his teachings to be

engraved on stone tables or columns, which he dispersed over the country for the instruction of the people. One of the principal uses to which these symbolical inscriptions were applied, was to teach the doctrines of a spiritual religion, and maxims of political and moral wisdom.

" Ancient Memphis, 'ere the reedy leaf was known,
Engraved her precepts and her arts on stone,
While animals, in various order placed,
The learned hieroglyphic column graced."

The Greeks from the North, received their secret doctrine from Cadmus, who founded at Thebes a Cadmium or school of religious, science, and Erectheus, the first king of Athens, established the mysteries o Eleusis in that City, where those of Ceres, for we must not confound the two already existed. These mysteries, like those of Eumolpus of the Cabin, could never attain the high importance of the Egyptian, which were only partially disclosed to Triptolemus, who, on account of his weakness was unable to endure the second trials, but the Priests of Isis were more generous to Orpheus, because they felt the need of sending a legislator to still barbarous Greece. After regulating the Mysteries of Elensis, Orpheus instructed Melampus, who established them amongst his neighbours in Argolis; Trophonius in Bœotia, and the celebrated Musæus at Athens. Dardanus carried the mysteries into Phrygia; Apollo and Neptune, allegorical beings like the Egyptian Mercury, introduced them into the Troad; which is emblematically signified to us in the construction of the City of Troy, at which they were employed under the

disguise of masons. Initiation spread into Gaul, where colleges of Druids were founded, a word which in Celtic signifies to "speak with God." The Druids were divided into three classes—Vates, keepers of secrets; Bards, singers of hymns, Saronides or Sanothees, inferior Priests. The theocracy of the Druids retained unexceptionable traces of the ancient Orient, and these Sacrificers always made efforts to maintain the secret sciences, all their instruction was oral. These Mysteries ceased to exist in France with the ruin of Alesia, a great town of Celtic Gaul, capital of the Mandubians in the Lyonnaise, the Celtic Thebes, ancient metropolis of the Druidical culte, famous for its sacred college, civilization, schools of philosophy, grammar, jurisprudence, medicine, astrology, occult science, architecture, the Gallic rival of Thebes, Memphis, Athens and Rome. Cæsar with true Roman barbarity sacked the temples and colleges of initiation, and massacred the initiates, after which Britain became their recognised home, and they are last heard of as Culdees, a sect of Christians at York and elsewhere.

The worship of Vesta is same as that of Isis, and the Latins may have obtained their knowledge, either from the Trojan refugees or the Etruscans, as the institution existed at Herculaneum. The Israelites were made partakers of the light, obtained by Moses; as an initiated Egyptian Priest connected with Heliopolis, or possibly as a descendant of the Patriarchs, he may have been acquainted with the sacred doctrine. At a later period, Solomon, who was initiated into the mysteries of Eleusis, in his quality as a king's son, and married to an Egyptian Princess, restored initiations among the Israelites, and

deserves to be called a founder, as also Thales amongst the Greeks. They were again resuscitated by Judas, the prophet of Jerusalem, 55 years before the common era, after which they fell again into disuse.

The secret doctrine of the Egyptians was divided into three parts, 1. *Dualism*, or the belief in two principles; 2. *Sabaothism*, or Sabeism, that is to say, the adoration of the forces of nature, submitted to a supreme power; 3. *Jahoism*, or the worship of one God independent of the material world. The Patriarch Abraham belonged to the second class but Moses arriving at the highest degree announced to the Israelites Jaholi, El, Elion—Jehovah, God. All nations, with few or no exceptions, had their mysteries concentrated among a few men, bound by a terrible oath religiously kept, which separated them from the multitude, hence the full revelation was known only to the sacerdotal body; it may be, however, that some of them had bcen indiscreet, that human intelligence had made progress, that the captivity of the Israelites tended to unveil the mysteries. Outside the Initiates there were men who merited the name of Sages and studied morality, and the assimilation of man with the divinity; of these Socrates is the most celebrated, for, by the force of his spirit he acquired the sacred doctrine.

Pythagoras popularized initiation, and rendered its teaching accessible to all who had the desire to learn. That man was one of the greatest of mortals, and philosophy owes its name to him. Enriched with every intellectual and natural gift, he travelled into all parts of the then known world to cultivate science; he interrogated all the Sages, listened to all the traditions, submitted himself to all trials, in order to arrive at a

knowledge of the Mysteries. Everywhere civilization followed his labours in the diffusion of light, and his name will be honoured from age to age.

Christianity was the exaltation of the moral mysteries, and like them had a double doctrine and divers degrees of initiation. Even those who deny the supernatural birth of Jesus accord him, as a man, a merited tribute of admiration and gratitude. What Moses did for the Hebrews, Jesus did for all people; he gave to them the word of life, enfranchised the slave, raised the dignity of women, proclaimed equality; and from him we must date the emancipation of the human race. The early Christians hadwhat was calledthe *Disciplina Arcana*; the *Disciple*, *Believer*, *Perfect Brother*, the latter being the mystery of the sacrament, and the church was ruled by the three classes of Bishops, Priests and Deacons. They had also secret means of recognition. Other resemblances of a striking character exist, which have been developed in our ceremonies. The Christian mysteries reached the throne with Constantine, and Valentinian abolished the Mysteries in the year 396 of the common era, but they still continued to be celebrated under various disguises.

The Roman Mysteries had degenerated; Egypt was equally troubled under the successors of Alexdander, and degenerate rites were known under the denomination of Alexandrians, which succeeded to those of Memphis. Rome knit her brow against those of Antinous. Arminius, who was educated at Rome by Augustus, was initiated into the mysteries of Eleusis, and founded with 49 of his companions in Germany, the Mysteries of Hertha, a deity like Isis, Ceres, Vesta, Cybele.

After the general suppression, the Initiates were obliged to conceal themselves in the deserts, or expatriate themselves amongst the barbarians; they felt more than ever the necessity of secrecy and divers degrees of initiation; there were few written documents, and most of the members were ignorant of the oral traditions and the hieroglyphical veil which covered these things.

Then came the Arabian prophet Mahomet, who drew his inspiration from the then prevalent rites. The Saracens after their first conquests became more polished in their manners, and protected, or at least tolerated our mysteries. They suffered the Patriarchs to conceal the archives and the written doctrines of our order upon the banks of the Nile, and these are now gradually becoming public property. This concession was the more meritorious on their part, because the masonic spirit was essentially progressive, and opposed to the fatalism of the Moslems.

To the crusaders do we owe the resuscitation of Sublime Masonry, and its introduction into Europe. Despite misfortune, the East long continued to be the land of religion and of glory, to the champions of the cross. Their eyes were ever turned towards that glorious sun of Palestine, the palm trees of Idumea, and the plains of Ramah, where the infidels reposed under the shadow of the olive; towards that field of Ascalon which still shews the vestiges of Godfrey de Bouillon, Tancred, Philip Augustus, and Richard of the Lion-heart; towards that holy city, freed for a time, and then subdued and chained, appearing to them as to Jeremiah, sitting solitary and drowned in her tears, bereaved of

her people and her temple. Five times, during two centuries, did the warriors of the West direct their march against the Moslem power, and that gigantic strife which caused the shedding of seas of blood, was fertile in the most precious consequences to humanity. The valiant survivors brought back with their banners, the light of Masonry from the banks of that famed river where once trod Osiris, Hermes, Orpheus, the great Menes, and the magnificent Sesostris; from the sacred spot, the pure centre, beneath the starry vault, from the thresholds of those mighty temples, they had obtained a dim view of the mysteries of light and truth.

The cities of Memphis, Thebes, and Heliopolis were the early depositories of high Masonic science, the Primitive and most Antient Rite, which has descended to us unchanged in its character, and fortified by authenticity unquestionable. It is the true Masonic tree, of which there are many branches, but all united in their doctrines, and in the first three degrees, only differing from each other in point of detail.

Amongst the numerous rites, we may summarise these:—

1.—The *Indian Rite*, or mysteries of Botulo, possessing three degrees of science, it is a theoretical and practical course of moral and religious philosophy, aiming at the development of the state of ecstatic trance and adeptship.

2.—*The Chaldean Rite*, which has three degrees of construction and three complicated. It originated in India, and was termed in Egypt the Mysteries of Isis.

3.—*The Memphis Rite*, a continuation of the dogmas of antiqaity, amplified to 90 degrees of work, and 6 of

office, and embracing all Masonic knowledge, but reduced, in the year 1866 by the Grand Orient of France, to the 33 degrees of our Antient andPrimitive Rite, in three series, and seven classes as primarily, and developing Symbolic, Hermetic, and Egyptian Masonry.

4.—*The Japanese Rite*, which has considerable relationship to those of Western Asia. and possesses three degrees. The sun is considered a planetary hero, with combats to sustain and monsters to conquer, symbolising the passions. These are allegorically represented in the compass of the temples, and form 12 representations after the example of the 12 episodes of the journey of Jesus to Calvary. The Grand Master clothed in a fire-coloured robe, causes the Neophyte to pass across an artificial sphere, composed of moving circles and gives him the instruction necessary for his initiation into the mysteries of *Tien-tee-ohe*, or Union of Heaven and Earth. The Grand Master is elected for life by universal suffrage, and holds a general assembly every seven years; it has many affiliated bodies in the Western and Southern provinces of China, in which the use of our Masonic symbols is of the greatest antiquity.

5.—The *Belly Paaro Rite*, possessing two degrees. It exists among the negroes of Guinea, and teaches morality, equality and brotherly love; it is always presided over by an aged mau. The aspirant is subjected to the greatest austerities, and when the period of initiation has arrived, he is admitted into a large cabin constructed for the ceremony, where they reveal to him the lesser mysteries; five months later he

receives the complement of initiation, and from that time enjoys the greatest respect and consideration.

6.—The *Congo Rite* or mysteries of the Inqueta, possesses three degrees. It offers great resemblance to those of ancient Egypt; it admits all coloured men of that region. In the midst of a vast forest is raised a temple remarkable for simplicity; all avenues are guarded with care by the initiates, and any profane who should intrude therein would be pitilessly put to death. To be initiated into this Masonic Order, it is necessary that the candidate should die to vice to be re-born to virtue. The candidate is enveloped in hair-cloth and carried to the outer court of the temple amid funereal chants; on his arrival, he is extended upon a table and rubbed with the oil of the palm tree, which was consecrated by the Egyptians to the sun. After fifteen days submission to the harshest trials, they reveal to him with great ceremony the mysteries of the Inqueta, and the dwelling resounds with joyous chants. According to the popular belief the initiate acquires a celestial soul and enjoys the greatest veneration.

7.—The *Druse Rite* consists of three degrees, and is of great antiquity in the Lebanon, being assimilated to the mysteries of antiquity. The Neophyte has to undergo a long preparation by abstaining from all sensual pleasures. He fasts the whole of the ceremonial day, and during the reception is tempted in every possible way to gratify his appetites and his senses. It is only when he has resisted the last and greatest trial, that he is received by the discipline which they enforce, the initiates in the hall of spirits, are brought face to face with the shadowless dead. They are doubtless anterior

to the time of the Crusades; and are at present in affiliation with other similar Eastern Associations.

8.—The *Turkish Rite*, of the Celestial Empire, was founded by Ali who was punished with death. They call themselves Bektash, and were the clerical branch of the Janizaries, a sworn military caste. They hold that the order enfolds an assemblage of knowledge, to be acquired mystically by a process of gradual assimilation to the Supreme Being, by a pure and independent heart, seeking ouly truth and justice; their several grades are known as so many virtues. They have similar ceremonies, signs and grips, to ourselves, and wear a small marble cube, spotted with the blood of Ali, and a small brown shawl ornamented with divers allegorical figures. There existed at Belgrade an *Alikosh*, whose Grand Master is in communion with the same rite in Persia and Arabia. The occult science qualified by the ancient priests as the *regenerating fire* is now termed animal magnetism, the full knowledge of which was for 40 centuries the appanage of the Ancient Hierophants, and is practised at this day in Egypt, Africa, and India.

9.—The *Ancient English*, or York Rite, derives from a confraternity of architects; to its first three degrees were added four others of the Templar system. There existed in the 17th century an Hermetic association in London, and its mystical laugnage was applied to the higher grades of Masonry in 1721, in an address dedicated to the Grand Lodge.

10.—The *Swedenborgian Rite*, or Illuminati of Stockholm, consists of three degrees, in addition to the three degrees of Symbolical Masonry. It belongs to the Theosophical school of believers who hope to raise

themselves to the spiritual world by ecstacy. The last degree of theRite is a developed explanation of the affinity of man to divinity by the mediation of Celestial beings.

11—The *Strict Observance* was a rite created in 1743 by the Baron de Hunde. This Masonry of the Régime Rectifié has five degrees. It is a Templar Rite, with the Rose Croix and Kadosh as its chief ceremonies; it is a branch of Chevaliers Ramsay's rite, who propagated it about the year 1728.

12.—The *Kilwinning Rite*, was founded upon the two grades of Heredom—Rosy Cross, which claimed some antiquity in London in 1743; but is the name generally given to the 25 degrees of the Empire of the East and West, collected in 1758 upon the Rite of the Chevalier Ramsay, which consisted of seven degrees.

13.—The *Swedish Rite*, is a Templar system of nine degrees, and was popular last century; it claims to have existed in Sweden from the 12th century.

14.—The *Rite of the Three Globes*, or the Supreme Interior, has ten degrees; its symbolical degrees were erected into a Grand Lodge by Frederick the Great, and they adopted the higher degrees at a later period.

15.—*Zinnendorf's Rite*, was founded in 1773 and has seven degrees; it was introduced at Berlin, in 1776; it is Theosophic, and has a Chapter attached to that Grand Lodge.

16.—The *Rite of Philalethes*, or Lovers of Truth, is composed of seven degrees, and was first started in 1773; the Chapters occupy themselves with all Masonic knowledge, and seek the re-integration of intellectual man; they follow the system of Paschalis.

17.—The *Rite of Chevaliers of the Rosy Cross* is Egyptian. It is divided into three emblematical classes under the denominations; 1st. Sanctuary of Masonic secrets; 2nd. Sanctuary of Hermetic secrets; 3rd. Sanctuary of Theosophic secrets. 1st. The prayer, oath, baptism; 2nd. The alliance, union, joy; 3rd. Humanity, invocation, light.

18.—*Shröder's Rite* of seven degrees, called the True and Ancient Rose Croix Mason.

19.—*Perfect Initiates of Asia*, has seven degrees of Hermetic philosophy, aud was founded in 1780.

20.—The *Eclectic Rite* is composed of three degrees, and was founded by the Baron Knigge in 1783. The Masters are admitted to the study of the rites most practised.

21.—*The Rite of Negociates*, or *Sublime Masters of the Luminous Ring*, was formed in 1780 upon the Pythagorean model. Initiation was preceded by a purification by the four elements; the Magi teach the sciences.

22.—The *Egyptian Rite of Cagliostro* was androgynous, and founded in 1782. His specalations included Metallurgy, Necromancy, Cabalism, and Orinocrity. His Elixir of Life was composed of aromatics and potable gold. He invoked shades under the system of the Copts, as indicated by the Amonite books. At Masonic receptions, a pupil, or Dove, that is to say, a young girl in a state of innocence, was placed before a crystal vase filled with water, and, after the imposition of hands by the Grand Copt, she acquired the faculty of Seer; visibly in the water, communicating with the genii of the middle regions. In the third

degree, the ladies had their dresses embroidered with the seven initials of Anael, Michael, Raphael, Gabriel, Uriel, Zobachiel, Anochiel. After the Invocation of the Dove, Gabriel permits the receiver to purify, afterwards six other primitive angels consecrate the insignia, lastly, Moses, that he may bless each ornament. In giving these the Mistress places the Aspirant in a large circle, and the lodge is closed with adoration to the Eternal. When the wife of Cagliostro was before the Romish Inquisition, she asserted that her husband spoke harshly of Moses, as he had refused to aid him in his mysteries.

23.—The *Rite of St. Martin* was founded at Paris, May 7, 1798. The doctrines are those of Martinez Pasehalis. The Rite is divided into ten degrees, of which seven form the first temple, and three the second. Its instruction treats of the creation of man, his disobedience, punishment, regeneration, and reintergration in the good things which he has lost by his transgressions. Its aim is the perfectionment of man, that he may strive to approach his Sovereign Master from whom he emanates. M. Paschalis was a German, born about the year 1700, of a poor family, but at the age of 16 years he knew Greek and Latin. He visited Turkey, Arabia and Damascus, was instructed in the Temple mysteries, and established a particular order of Rose Croix, which rite exercised considerable influence over the various masonic organizations of the century. The rite was reproduced at Paris in the Lodge of the Philadelphes, and had twelve degrees, in which all the sciences reposed upon Chemistry and the Occult sciences; it had a library rich in masonic literature.

24.—The *Philosophical Scotch Rite* has twelve degrees

of science, and was formed in 1776 to develop Pythagorean principles.

25.—The *French Rite*, of the Grand Orient, embraces only the degrees to Rose Croix, and was organized in 1786, to consist of seven degrees. The Grand Council afterwards embraced a small collection of other Rites.

26.—The *Rite of Fessler*, or of the Grand Royal York Lodge, identical with the Friendship of Berlin. It was formed in 1787 to consist of nine degrees, and gives a detailed history of all rites.

27.—The *Ancient and Accepted Scottisk Rite*, possesses 33 degrees, and was organised at Charleston, America, in 1802.

28.—The *Rite of Mizraim*, possesses 90 degrees, divided into 4 series, and was established in 1805. The initiations are an imitation of the Egyptian, and enclose a pure morality.

29.—The *Philosophical Persian Rite*, was established in 1816, with seven degrees.

30 —The *Perfect Initiates of Egypt*, was composed at Lyons in 1821, to consist of seven degrees, after the example of the Crata Repoa.

Many of these orders practise the same degrees under other names and with other arrangements. The whole science of ancient masonry may be classed under the following divisions.

First. The study of nature in all its elements and results,—Astronomy and Chemistry, which lead to a direct demonstration of T.S.A.O.T.U., and a knowledge of the ancient science of the Egyptian Magi, preserved to posterity by adoption into our order. Secondly. The Mosaic institutions as portrayed in the

Holy Bible, and the Mysteries of antiquity. Thirdly. The evangelical doctrines, the natural sciences, philosophy and history. Fourthly. The institution of the order of Knights Templar, which completes the historical portion of our teaching. Lastly. Our work is high philosophy, and a study of the religious myths of the different ages of humanity. It is only by the aid of history and science, that our brothers can seize the true spirit of our institution. All degrees and dogmas admitted into certain Rites, foreign to the above classification, are innovations, and as a general rule have injured our sublime institution, by the difficulties which they have occasioned among the workmen, causing endless discussions and quarrels, and seriously threatening the welfare of the Masonic Order.

Our Sublime Institution has spread over the whole globe, and has penetrated every quarter of the earth, sowing the seeds of civilization and progress in its passage.

CLOSING SAME AS BEFORE.

PERFECT PONTIFF— SUBLIME MASTER OF THE GREAT WORK.

30th Degree.

The Temple is hung with a drapery of celestial blues sprinkled with silver stars. Its form is that of a cube, corresponding to the number four, by which the ancients represented nature; its length and breadth is three units. Like the firmament, the starry canopy issupported by twelve columns, which figure the twelve months of the year; the border which crowns it is called the Zodiac, and the twelve signs are represented by twelve allegorical figures. In the midst of the Temple are traced three circles, representing the universal planetary system, with the Sun in the centre. The throne is placed in the East upon seven steps, representing the seven periods of creation, and the seven virtues. Over the throne is suspended the radiated eye, the sacred symbol of Osiris and of Egyptian theogony; the Ineffable Name in a radiated glory, and above these a star, the five points bearing hieroglyphics. Near are disposed nine banners of the Zodiacal signs, those of Scorpio, Saggittarius, and Aquarius being omitted. At the right of the throne is a richly decorated statue, holding in the hand a golden sceptre; at the left is a female statue, holding in the right hand a serpent. At the foot of the throne, upon a tripod, burns spirits of wine; the blue and white flames of which cast a wan meteoric light. Each of the seven principal dignitaries has before him a brilliant chandelier of seven branches with red tapers. In the West, is a recess with a statue of Isis, an altar, lighted by a single Lamp of antique form, and another chamber openingout of it. There should be three apartments, or, if but two, the accessories must be altered as indicated, by curtaining off the Temple into two parts.

To call the Sublime Council to Order, strike 3; to Seat 1; Alarm 1. Battery, various, according to the grade.

OPENING.

SUBLIME DAI.—(*Strikes* יהוה. *All rise.*) Seated in the Orient, beneath the Celestial Canopy, overlooking the valley of [...],[28] I proclaim myself as the representative of Osiris. There is no nation of the world that I have not visited; I have diffused my blessings munificently over all the human race. Who art thou presiding in the South West?

FIRST MYSTAGOGUE.—I represent Serapis, thy brother, lesser in glory but not less beneficent in light; for I am the type of thy meridian splendour, after thou hast died and risen again.

S. D.—Who art thou seated in the North West?

SECOND MYSTAGOGUE.—I represent Horus, thy son, nursed upon the breast of Isis, Mother of Nature; I am Horus, the avenger, who drove into perpetual darkness, the destroying Typhon. I am the preserver, for without me darkness would prevail, when Osiris rules not.

S. D.—(*Addressing Orator at his right.*) Who art thou?

ORATOR.—I represent Hermes Trismegistus, who invented hieroglyphics and writing; and unveiled to man the laws of the sacred universe. To those who hearken I give health, wealth, and life eternal, while those who turn a deaf ear to my teaching, live and die as brutes of the field.

S. D.—(*Addressing Expert in the South.*) Who art thou?

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[28] [Here insert the geographical location where the Council is meeting. There is a Masonic custom of referring to a body's location as "Valley of . . ." regardless of whether it is actually physically in a valley or not.]

GRAND EXPERT.—I represent Anubis, guardian of the winged globe, where is preserved the essence of wisdom. I maintain, beneath my ceaseless scrutiny, the expanse of the three worlds, so that the harmony of the universe may not be disturbed.

S. D.—Brother Anubis, why has this Sublime Council of immortal lights been convoked?

EXPERT.—In honour of thy return, Most Illustrious, for, during thy absence, nature was on the point of decay, when thy re-appearance dispelled the gloom of night, sorrow, and anticipation of death.

S. D.—Why is my throne placed in the East?

EXPERT.—It was there our eyes were first greeted with light and intelligence; thence came the first of mortals, and the knowledge of human inventions, which have raised man to the power of a demi-god.

S. D.—Why dost thou avoid the West?

EXPERT.—Within those gloomy domains, reigns the destroying Typhon; where all may freely enter, but none emerge, save the perfected, who have been raised from darkness to light.

S. D.—By what power hast thou been raised from darkness?

EXPERT.—By the medium of a Sovereign Word, knowledge of which was given me as a Sublime Master of the Great Work.

S. D.—Brother Anubis, examine whether all present are possessed of that word, as a proof of their having been tried and purified.

EXPERT.—(*Takes the word from all present; then, standing before the Altar, says.*) Illustrious Master, all within the sacred

precincts have duly proved themselves to have undergone Amenthean probation.

S. D.—Thou hast omitted to penetrate the West.

EXPERT.—To me it is forbidden to visit that dreary realm, where Harpocrates, thy ineffable substitute, sits in judgement, in presence of the comfortless Isis, sorrowing at thy continued absence.

S. D.—Thou art right, Brother Anubis, and as all within our Sublime Council are purified, I invite them to unite with me in supplication at the foot of a common altar, to the Unseen Architect of the World, whose visible works we are assembled to revere.

Strikes ווו. *All kneel facing the East. The S.D. places himself as indicated in 27°, behind an antique vase of perfumes, inclines himself, and says in a loud voice.*

PRAYER.

Sublime Architect of the Universe, Thou who alone art perfect, deign to glance with favour upon this Council, and assist us to elevate our thoughts and our actions to Thee. May our endeavours improve mankind, diffuse knowledge, and propagate the divine teachings of our Sublime Rite, that we may become worthy of the name of Perfect Pontiffs. Assist Thou us, we beseech Thee, so that we shall indeed be Masters of the Great Work of enlightenment and morality, by teaching which we shall, with Thine aid, increase the Rite, glorify Thy name, and benefit humanity.

ALL.—.Adonai! Adonai! Adonai!

S. D.—(*Strikes* ווו.) Illustrious Brothers, observe the Orient, and attend to giving the S. *30*.

To the glory of the Sublime Architect of the Universe. In the name, and under the auspices, of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great and Ireland; I declare this Council of Sublime Masters of the Great Work, duly opened and at labour in the 30th degree, as transmitted through venerated tradition from our Illustrious predecessors, the initiated Priests of Memphis; with the aim of securing to all brethren the inestimable blessings of peace, tolerance and truth.

RECEPTION.

The Messenger of Science, representing Harpocrates, takes his station by the altar within the recess or ante-chamber in the West, opening upon the apartment representing the vale of Amenthes, or Egyptian place of judgment after death; in it is placed a Statue of Isis, and the judgement seat of Harpocrates. Canopus, the Guardian of the Sanctuary, is stationed at the door. Charon, bearing an oar, is Accompanier.

THE FIRST APARTMENT.

It takes the name of Pronaos. Before the President is a black triangular table, upon which is the book of maxims, a triangle, and an antique vase of perfumes. The officers wear a black tunic and their insignia. The Accompanier conducts the Aspirant.

S. D.—(*Strikes* יוד.) To Order, Illustrious Brethren.

The Accompanier strikes יוד—יוד—יוד. *The door opens, the light shines, and the Neophyte finds himself surrounded with fire. The Grand Expert advances, presents the right hand to him, and seats him upon a seat covered with black velvet.*

S. D.—What dost thou ask?

NEOPHYTE.—I request initiation and admission to the Council of Sublime Masters of the Great Work.

S. D.—They have told thee, doubtless, that to be admitted a member of the Council of Sublime

Masters of the Great Work, it is necessary to speak with eloquent heart upon all those subjects which elevate the soul and enlighten the spirit, to havethe power to discern the true from the false, to be just in judgement, but above all in manners. Reflect upon. all those harmonies which exist in nature, society, and thy own faculties, and thou wilt learn to be as faithful to moral order as the worlds which roll in space are to physical order. If thou hast worthily cultivated the seven sciences which are indicated to us by our Rite, thou wilt arrive at that state of human perfection which we term virtue, the noble and holy device of our Sublime Institution.

Why comest thou amongst us?

Neo.—To labour to understand the arcana of nature.

In the following Catechism by the S.D., the Neophyte is aided by the Expert.

Q.—Dost thou understand the doctrine of the dual principles,—the *Dyad*?

A.—Yes, I understand the origin of contrasts, the law of an eternal combat between good and evil, between light and darkness, between matter and the generative principle.

Q.—What dost thou seek?

A.—The law of harmony, which ought to weld these contrary elements into one, worthy of affinity with the work of the Great Unknown.

Q.—That which thou seekest forms a part of the labours of the Sublime Masters of the Great Work, but thou canst only obtain it by study. Behold the heavens, that prodigious assemblage of the heavenly bodies, of

which the astonishing distance and grandeur, defy the speculations of the greatest genius; those stars which roll over our heads, those globes of light which brighten the firmament, those worlds strewn in all parts, they complete systems which gravitate in harmony, rendering impulse and resistance to each other by general laws. There is harmony in all nature, amongst men in strength, and even in grief, for grief is holy. Open history, and consider the great realms, the immense edifices, the secular palaces, hallowed by a perpetual admiration, and thou wilt always encounter that divine and human harmony, which presides over events; it is obedience to the laws traced by nature. Whoever wanders from those laws, loses half of his faculties, they practically no longer exist. Three great secrets have been revealed to you; the first is the art of prolonging life; the second, the secret of wealth; the third, the creative genius which excites the admiration of men?

A.—The art of prolonging life, is to employ well each instant of which it is composed; the secret of wealth is to live exempt from wants; and above the genius which excites the admiration of men, the Sage places virtue, which encourages the practise of good deeds.

Q.—Young pupil of wisdom, thy soul is above low desires! Courage, andanswer thon me. What is the origin of Masonry?

A.—Freemasonry is evidently derived from those mysterious associations of ancient people, which were created before states were regulated by civil

laws, their aim being, to render a loving and grateful homage to a Supreme Power, unknown to the material sight and imperceptible to the spirit; but visible and conceivable to the heart, by the marvellous spectacle, which all nature presents for our happiness; to enlighten mankind, in order that they may become sociable, just and good; to direct them in the way of virtue by brotherly love; and form under the empire of universal morality a wise doctrine, which by the sole ascendancy of reason, mayhold mankind in a tolerable dependence, calculated in the interests of all. These associations revealed to the Adepts certain truths which they could not render common to an unenlightened people. Thus, a small number of men held in their hands the germs of science andthe arts, and admitted a chosen few to share their knowledge, who had proved their title to possess it, by their faculties of soul, courage and approved good morals; these men were honoured and respected as the friends of God, *they were Initiated*, and that title became the ambition of the powerful of the earth, and even then the Hierophants revealed their higher knowledge but to a small number of them. Such was the origin and principle of these mysterious associations, but diversely developed with the times and social state. We behold them calm and sweet amougst the primitive nations, as India; superb and absolute in Egypt, under theocratic influence; solemn but somewhat democratic in Greece; mystic in Judea. We continue to participate, somewhat in the Con-

ferences of the Gymnosophists and in the Initiations of the Egyptians and Greeks, when we interrogate the Masonic Aspirant, and symbolize the passage from the state of impurity, in which profane society has held him, to the state of purity and light, which he owes to his Initiation. But this initiation, more or less faithful to the ceremonies of antiquity, is no more to our epoch than a digression of the spirit, and the morality which it developes, is no other than that which is found naturally in the hearts of all good men.

Q.—What is the basis and the means of forming man according to the views of our institution?

A.—The love of truth, or the inclination of man towards the Author of all, the moving principle which raises him above himself, and places him in harmony with God. The necessity of studying and following nature, which, in teaching him to understand sensible beings, places him in harmony with the physical world. Lastly, humanity, or that interior and divine force which draws man to man, and teaches him that it is only with his kind that he can develops himself in harmony with the moral and intelligent world. Thus God, Nature and Humanity, are the principal educators of man, and are the proper means to form the man Mason.

Q.—As there are numerous Masonic Rites, what idea does this circumstance create in you?

A.—That Masonry being one, notwithstanding these diverse Rites, we ought not to proscribe any; at least, unless they contain principles contrary to morality. Tolerance should inhabit the Temple of

Wisdom, and all Masons ought to love each other and form the indissoluble bond which philosophy has woven. The myriads of beings who people the universe, are but members of the same family, since they all have the same vital essence, one nature of soul, but one divine breath. The world is but a vast Lodge, and all Rites a portion of it.

This examination may be greatly extended from the Lectures[29] *upon Spiritualism, Materialism, God, Matter the immortality of the Soul, &c.*

After this, the Sublime Dai strikes יהוה*, and with a sign, the members group themselves in the triangular form with the S.D. at the summit. After a few moments' deliberation, the triangle opens at the base, and forms a right angle.*

S. D.—This Sublime Council is satisfied, for thy past conduct inspires in us a hope that thou wilt follow unfailingly the right line which leads to the perfect point of the triangle. Ere you depart, I call upon you to take a solemn obligation, with your hands upon this altar, and, standing erect in conscious integrity, repeat after me.

I, A. B., promise in truth and sincerity, to be true and faithful to the Antient and Primitive Rite, and to obey the laws thereof; to suffer no one to speak against our beloved Rite, if in my power to prevent it; to assist and succour a brother of this high degree at all times and in all places, in preference to one of an inferior degree, my circumstances in life guiding me; to support the officers and maintain the dignity of the Rite, and extend its influence against

[29] [See *Lectures of a Chapter, Senate and Council* (included in the Unspeakable Press *Lectures of the Antient and Primitive Rite*).]

ignorance and prejudice. I promise secrecy to this, and all other degrees of the Rite, that have been or may hereafter be confided to me. All this I swear to do, and if possible will do, and. may T.S.A.O.T.U., cause my soul to wander restless in the immensity of space, should I prove false to this solemn oath. Eternal Jehovah, hear my vow, register it in heaven, and aid me faithfully to keep the same. Amen.

Salutes book. Mournful music.

S. D.—During the painful voyage you are now about to undertake, you will be accompanied by one who will aid your progress. Go, my brother, in search of the Sovereign Word, which will conduct you to the Temple of Truth, and may T.S.A.O.T.U. be thy aid.

The Sublime Dai retires to the inner or Eastern room. The Accompanier conducts the Neophyte into the Recess or Vestibule. On the frieze of the door is observed a globe surrounded by a serpent, and sustained by two displayed vulture wings; the concealed sense being already known.

MESSENGER OF SCIENCE.—The Statue which thou seest, represents the goddess Isis, having Horus upon her knees, whilst above her hovers the sun.

GUARDIAN OF SANCTUARY.—The fruitful sun of nature; it is by labour that it nourishes its children, the caresses which the infant gives to its mother, symbolizes the germ of love. Love is the soul of nature; the universe is love of order, and harmony pervades all its parts. This group is equally the image of the government of a great people. Can we picture better in effect the confidence of a people in the authority which governs them, than by the security in which a child rests upon the knees of its mother?

ACCOMPANIER.—It is the Law, that before you can proceed further you must gain a knowledge of the mystic word, to do which you must remove the veil from the benignant Isis, on whose brow is written the mystery of nature; go learn that which has eluded the search of Sages.

Neophyte reads at the base—"I am all that has been, that is, and that shall be, and none amongst mortals has hitherto removed my veil." *He is about to take off the veil, when all rush on him exclaiming,* "Sacrilege!" *He is struck down by the Guardian, and falls as if dead.*

S. D.—What means this confusion?

M. of Sci.—The Pilgrim has attempted sacrilege, and has been slain.

S. D.—Who has dared to shed a brother's blood?

G. of Sanct.—At sight of his attempted sacrilege, I unfortunately gave the mortal blow.

S. D.—Then, thou must suffer, for by our laws none are permitted to shed blood.

1st Myst.—Thy decree is just, Illastrious Master; but is there no hope that the Pilgrim may be raised to life?

2nd Myst.—Great Osiris, thou wert treacherously killed and consigned to the bosom of the earth, and yet thou now livest in our midst!

S. D.—From the bosom of the earth was I raised, and, in the fulbiess of charity, will I raise the fallen Pilgrim, by means of the mystic word.

Sublime Dai, whispers in his ear the word and raises him up. Joyful music.

ALL.—Rejoice! Rejoice! The once dead liveth!

Accompanier, during the rejoicing, leads out the Neophyte and he enters;

THE SECOND APARTMENT.

It is called the Sanctuary of Spirits. The Silence of death falls upon its crnmbling ruins and overthrown columns, enlightened by the pale transpareucy of the moon, which shews six mutilated obelieks, covered with hieroglyphics, placed on each side. Hardly has he made a few steps when the Accompanier says "Look." He turns his head and beholds a dim figure in the distance.

FIRST APPARITION.—(*Representing Human Life.*) Forget thy past, occupy thyself with the present, the future is before thee. Take this cup. It is the the beverage of the lotus, drink and forget mundane things.

SECOND APPARITION.—(*A venerable and benevolent white bearded figure approaches.*) Man, King of the Universe, Masterpiece of creation, meditate upon thy sublime destiny. All things, in the material world, perish with time, but thy soul emanates from the bosom of divinity, survives all material things and perishes not. Behold then, thy true title of nobility, acutely feel thy happiness but without pride, strengthen thy immortal soul, and render thyself susceptible of being re-united to the source of pure good, and thou wilt be happy in the bosom of misfortune, unshaken by the strongest of tempests, and thy second death will be without terror. Initiation is fruitless for those who can doubt the immortal nature of their soul, and their high destiny; they cease to be the adopted children of wisdom, and are confounded in the crowd of material and profane beings. Search the innermost chambers of thy spirit, and thou wilt find the book of divinity; thou wilt hear that celestial voice which speaks to thy heart, and incessantly cries to thee,—immortality.

Accom.—(*Leads Neophyte to the First Obelisk.*) Behold the image of the Phœnix; symbol of death and resurrection.

A.—Yes, societies die and are re-born, and the first prepares elements which serve for its successor.

He is led to the Second Obelisk; a Pyramid surmounted by a Sun.

THIRD APPARITION.—(*A manly and sonorous voice says*) The triangle symbolises the Unity of God, how dost thou comprehend this unity?

A.—Unity is the eminent term towards which all philosophy directs itself; it is the imperious want of the human spirit, the pivot to which man is constrained to attach his bundle of ideas; unity is the source, the centre of all systematic order, the principle of life, that focus, unknowable in its essence, but manifest in its effects; unity is that sublime tie, to which the chain of causes necessarily rallies.

Q.—Dost thou think that symbolism is a false science?

A.—No, it is a science which does not trouble the spirit, dazzle, or blind it; it is an institution which under symbols, numbers, and special emblems, encloses important and solemn truths, which tend to warm the heart and strengthen the understanding; to render stronger the bonds which unite mankind.

Accom.—(*Leads Neophyte to Third Obelisk.*) This half-nude figure, with head thrown to the right, is a symbol of the sun, which is never entirely uncovered; that is to say, it enlightens only a part of the world at one time. The hair cut to the roots indicates that this beneficent

star is an inextinguishable vivification reborn each day for us; the wings express the rapidity of its course, the urn, held in the right hand, implies that it is the fountain of all good and the augural wand that is held in the left hand, is the happy emblem of that solicitude with which the sun anticipates the wants of mortals.

The hieroglyphics which thou seest upon this third obelisk express an occult science practised by the Magi, who gave it the name of magic; these, through the Sybils, acquired a kuowledge of plants and their therapeutic properties, the arcana of chemistry, anatomy, and numerous secrets of nature. This occult science, called by the ancient Sages of Memphis, the regenerative fire, is what we now term animal magnetism, and which for forty centuries was the appanage of the mysteries of antiquity. An illustrious philosopher termed it "a piece broken from a great palace, a ray of Adamic power, destined to confound human reason, and humiliate it before God." It is a phenomena appertaining to the prophetic order: the first principle of the life of all organized beings, and made part of the teachings of antiquity. The knowledge of this life-fluid is a precious revelation of providence, the mysterious key, which opens the dazzling intelligence of the world of truth and light, and joins the finite to the infinite; it is the golden chain so often sung by the poets; the basis of the hidden philosophy which Democritus, Pythagoras, Plato, and Appolonius went to ask of the Hierophants of Egypt, and the Gymnosophists of India; invisible to the eye of

the senses, it has to be studied by the eye of the soul; to partake of somnambulism and ecstatic trance.

He is led to the Fourth Obelisk. A blind giant, holding a staff with a radiated eye.

FOURTH APPARITION.—(*A sweet sonorous voice says.*) Hear me; love good, support the feeble, fly the wicked, but hate no one. By a sentiment of natural equity, if we would judge others, let us examine ourselves; the more we have need of indulgeuce, the more it is our interest to spread over the failings of mankind that benevolent veil which should deprive the understanding of malignity.

Our true enemies are within us; let us root out of the heart, ambition, avarice, and jealousy, and we shall re-establish that order and harmony which should reign in society; all men are brethren. Mediocrity, with peace, is better than luxury with disquiet.

These may be extended from the Grand Book of Maxims.[30]

Accom.—(*Leads Neophyte to Fifth Obelisk, and causes him to remark the figure of a Camp thereon.*) Long before, and after, the first crusade, there existed concealed in the grottos of the Thebiad, certain solitary monks, known as Knights of the Dawn. It was the most ancient military association which submitted to rules of discipline. They were descendants of the ancient initiates who had carefully preserved the traditions. Wanderers they and their fathers, they languished in fear and obscurity, ever confident in the hope of one day reviving the sacred doctrine. The fears inspired by the Saracens, compelled them to reside in isolation,

[30] [Appended to *Lectures of a Chapter, Senate, and Council*.]

where they profitably employed all the ideas of the learned, which were capable of aiding them in the realization of their projects. It was not until the lapse of eight centuries, when the Council of Clermont resolved upon the first crusade, in A.D. 1095. A hundred renowned voices carried this news rapidly to the extremity of the universe, and the Knights concealed in the Thebiad started up, and were filled with songs of happiness. As the Crusading Princes arrived in crowds, the pious Anchorites of the Thebiad, mingled in their ranks and swore among themselves to nourish always, but to conceal, their hope of raising up a new Temple of Wisdom. Such was the basis whence we derive the material part of our secrets, explaining how these various chains of mystery were welded together in founding our Rite.

Accompanier leads Neophyte to the Sixth Obelisk.

It is the image of wisdom. It has ten arms which symbolize as many vices as man is called upon to combat during life.

An Unseen Voice says:

Q.—Behold, around thee, everywhere, there are hieroglyphical signs; dost thou know their origin?

A.—Yes, the first characters employed to fix the thoughts were emblematical and borrowed either from works of labour, the proceedings of the useful arts, or from astronomical observation. The hieroglyphical alphabet, that is to say, the representation of thought by images, would precede a syllabic alphabet, which consists essentially in the decomposition of the elements of a word, and in the grouping of these

elements to form a word. The system, like most useful arts, originated in Egypt.

This subject may be extended from the Lecturea.

The moon is covered with a cloud. The Neophyte is then led near an emblematical tomb. Robust arms seize and place him before the tomb. A sounding noise is heard, and a man in a black tunic with white sleeves, holding in his hand a lighted lamp, starts out of the tomb, and pointing out some words, traced in letters of fire, says as follows.

KNIGHT.—Read these words.—"Know thyself." Child of earth, sound the most concealed folds of thy heart. This knowledge is the grand pivot of the principles of our iustitution; thy soul is a stone which it is thy duty to polish, labour then incessantly for thy perfection; sever thyself from the vices which the profane world hath given thee, break the chain of prejudices; all below is vanity.

Neo.—Why is all below but vanity?

KNIGHT.—It is because our hearts are too vast for the littleness of the world, and such objects have not been made to fill them; it is because God, who formed thisheart, has made it for Himself, and has imprinted therein such qualities that it can only find happiness in Himself. But the better to convince Thee; go draw by aid of the lurid torch, from the *Asylum of the Dead*, a new light. Descend in spirit under these sacred vaults, covered with tombs, and seek therein the pompous procession, which accompanies to their last resst the happy of the world. By the sombre glitter of a funeral lamp, admire the sad monuments of past grandeur; and in religious dread, amid profound silence, see all this magnificence reduced to

unwholesome dust. Evoke the shades of this multitude, and they will say to thee: Take instruction by our example, tear open these coffins, and gather therefrom a handful of ashes, all that remains on earth of the men who preceded thee, in a brilliant career of honours and worldly pomps. When we lulled ourselves in sweet and full security, in the bosom of glory and pleasure, our dream of life was unexpectedly terminated by death! We awoke, and, what a sad awakening! Read these pompous inscriptions, these epitaphs, charged with names and titles; and in learning that which we have been, they will tell thee, still more forcibly, that we are no more, and that all which passes on earth is vanity. Among these inscriptions thy own, one day, very soon, will be read; and if to these vain eulogiums it is impossible to join, sincerely, the attributes of constant virtue and solid piety, what will the inscription announce to the world? That there is upon earth a feeble mortal the less, and another reprobate in the bosom of death! Forget not, that nothing is real, but the good which we do; and of which we can await, in peaceful certainty, the recompense, in the centuries to come! Continue thy voyage, learn to die well. May the Omnipotent enlighten thee with his living and pure light, it will dissipate all the charms of passion, and all the illusions of thy pride, and thou wilt learn to know truth. But tremble if hypocrisy and vice, have sullied thy heart and blighted thy days.

Accom.—(*As Charon, gives to Neophyte a piece of silver coin in one hand; in the other a consecrated cake.*) Strike the door, it will

open thee the passage which conducts from the East to the West; the commencement and the end of human life, the route which the sun, in its course, overruns each day.

The Chamber is plunged in darkness, and the Neophyte is led around it 9 times, everything being done, at each journey, to affright his imagination. At length the door is struck by an alarm, ו*; a new guide appears, who covers the head of the Neophyte with a veil, and he is addressed by Anubis.*

EXPERT.—(*As Anubis.*) What dost thou demand?

Neo.—Light.

EXPERT.—Remember that we accord the true light, only to strong spirits; to those elevated intelligences, who are capable of supporting the brilliance and the splendour of its rays.

Neo.—I promise to render myself worthy.

The Neophyte is then conducted back to the recess of the Temple, which opens upon this apartment. Accompanier gives the Battery, 3—9—9 on the door of the Antechamber.

The folding doors opening upon the Temple are guarded by two Sphynxes. Over the entrance is the inscription—"Entrance to this place is pernxitted only to the pure in soul."

G. of Sanct.—(*As Canopus.*) An alarm from the outer world disturbs our tranquility.

M. of Sci.—(*As Harpocrates.*) Admit the intruders, for none are debarred entrance hither; demand who they are and whither they would journey.

G. of Sanct.—Who disturbs the tranquillity of Amenthes?

Accom.—(*As Charon.*) It is I, Charon, who, having ferried the soul of this once proud mortal, across the waters of oblivion, now crave admission for him within the realms of Harpocrates, that he may conclude his

pilgrimage to the fountain of immortal light, in the Temple of Truth.

M. of Sci.—Has he been advised of the consequences which attend those who rashly venture upon this trying ordeal?

Accom.—He has been informed, that if his admission be refused, he will be remitted back, and doomed to wandv in the intermediate world, until the beneficent Isis shall intercede for commutation of his punishment; and he is prepared to venture upon the usual examination.

A hideous noise ensues. Neophyte enters the Harpocratian recess, and throws down his offering of silver and the cake—the Sop of Cerberus.

M. of Sci.—(*Harpocrates.*) Who is this Pilgrim, now arraigned before the judge of human actions, from whose scrutiny no secret motive can be concealed, no trespass hidden?

Accom.—(*Charon.*) This Pilgrim is a Pontiff of the Mystic City, whose life has been devoted to spread the tenets of eternal truth; and was named A.B.

M. of Sci.—(*In a loud, sonorous voice.*) Hear ye, Masters of Light, Sons of Perfection, Immortals, who have been tried, purified and exalted; before you, stands a child of earth, who, like yourselves, has passed through the temptation of passions and the senses, and has come out triumphant, devoting his life to spread the tenets of truth. Can any among you bear testimony that he has been guilty of an evil action? If ye know aught to his prejudice, speak, for he is now friendless and in obscurity, without wealth to bribe, or force to terrify. In the name of T.S.A.O.T.U., I command you to

bear witness; as upon your testimony depends his admission to light and happiness.

The Brethren, whorepresent the 42 Egyptian Spiritual Judges, give the battery as a token of Assent.

ARCHIVIST.—(*As Set, Satan, or Accuser.*) These Illustrious Masters have unanimonsly assented to the admission of the Pilgrim; let him from this time forth take heed to his steps, that he fall not from light into the bottomless pit of hypocrisy and error.

M. of Sci.—(*Harpocrates.*) As none impeach the Pilgrim, I pronounce him worthy of companionship with those who have preceded him; although, regarded as an infallible judge, lest at times I may be blinded by undue clemency, and unwittingly suffer the Temple of Truth to be profaned by one not perfect, I shall require you, Illustrious Brother, to assume a stringent obligation, to regulate your conduct, amongst those, to whose companionship you will be henceforth admitted.

Strikes 333.—The brethren form a circle round the Altar, Sword in right hand pointing to Neophyte in the West, their left resting ou the shoulder of the next brother. All repeat the same obligation as the Neophyte, who kneels before the altar of Harpocrates.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the triangle. Respect to the Order.

I, A.B., in the presence of T.S.A.O.T.U., and this Sublime Council, do solemnly promise, on the sacred book of laws, the glaive, symbol of honour, and the

myrtle, emblem of initiation, always so to act within or without our Temples, that my conduct shall do no dishonour, to this exalted degree. I promise to obey all summonses sent to, and received by me, from this Sublime Council; to pay all due respect to the dead of this degree, and to see their remains decently consigned to the bosom of our mother earth, if within my power; and that I will not take an unfair advantage of a brother's necessities, but relieve them if possible. I will never reveal the mystic characters, or other secrets, of this degree, to any brother of an inferior degree. To all theso points I swear fidelity, in the name of the ever-living God, whose name I here invoke to bless or curse me, as I keep faithful to this my solemn oath. Omniscient Jehovah, hear and record my vow. Amen, Amen, Amen.

Neophyte salutes the book three times.

EXPERT.—(*Anubis.*) Brother, rest, lest thy awakened vision be blinded by the unaccustomed brilliancy of the light; drink of the fountain of the waters of immortality, and become imbued with the elements of a refreshed and renewed existence.

Expert gives Neophyte water to drink, and then directs him to lie down, as if sleeping.

THE THIRD APARTMENT.

It is called the TEMPLE OF TRUTH. *It is described at the opening, and represents the Egyptian Elysium, or Osirian Temple of the Two Truths, aud is made as decorative and resplendent with light as possible. The Standards are unrolled and curtains withdrawn. The air is perfumed with an agreeable mixture of flowers, and the vapours of incense; the melodious sound of*

musical instruments announce the triumph of the Neophyte over his numerous painful proofs.

S. D.—(*As Osiris.*) If my judgment errs not, this Sublime Council is contaminated by a Pilgrim from the Amenthean regions?

1st Myst.—(*As Serapis.*) Illustrious Brother Anubis is at our threshold, comforting an Elected Brother of the Mystic City, who is of good repute, and has advanced thus far, but can proceed no further without your permission.

S. D.—(*Osiris.*) By what tokens hast thou learned this?

EXPERT.—(*Anubis.*) By certain signs and words known only to the Priesthood.

S. D.—(*Osiris.*) Has the Aspirant terminated the proofs, and is he worthy to enter the Temple of Truth?

EXPERT.—(*Anubis.*) The Pilgrim has terminated his voyage, he has overcome all the feelings of life; no longer the slave of human passions, he is freed from the bonds of prejudice, and the stains of vice, and as such is worthy to enter the Temple of Truth.

S. D.—(*Osiris.*) Illustrious Brothers, at our threshold lies a Pilgrim oppressed by the slumbers of darkness, if it be your pleasure we will awaken him to the contemplation of Celestial light. To Order, Sublime Masters.

Strikes ווו. *All rise and form a circle round the central or second altar; leaving a space between the two Mystagogues for the Grand Expert and Neophyte, near to whom is water and a napkin. Over the break in the circle, the two Mystagogues form an Arch of Steel with their swords.*

Through ages hast thou slept, in slothful night;
Pilgrim awake, behold immortal light.

The veil is removed from the head of the Neophyte; Anubis whispers the sacred word in his ear: then raises him up. Joyful music succeeds.

Thou comest, my Brother, to acquire the right of hearing me. Listen! Guard thyself from prejudices and passions, which might lead thee from the true way of happiness; fix thy thoughts constantly upon the Divine Spirit, from whom we derive our immortality. Listen ever to the voice of conscience, which will enlighten thee with an inner light, and conduct thee in the way of truth; the better enabling thee, as a Son of Light, to govern thy senses and walk in the true way of happiness; listen to the voice of sympathy and thou wilt travel in the sentiment of virtue. Since thou hast worthily passed the trials to which it was necessary to submit thee, come child of celestial desires.

2nd Myst.—(*As Horus, presents his sword at the breast of the Neophyte.*) Illustrious Master, the pilgrim is not yet cleansed from the stains of travel, nor is he clothed in proper raiment.

S. D.—(*Osiris.*) Brother Anubis, you will assist in the final purification of the Pilgrim, that he may clear himself of worldliness. Brother Horus, cause him to be adorned with a garb appropriate to the dignity which we bestow upon him.

EXPERT.—(*As Anubis, bathing Neophyte's hands and eyes with the lustral water*) Cleanse thine eyes from the film of delusion caused by ignorance and worldliness; and thy hands from the final stain of corruption.

2nd Myst.—(*As Horus, giving robe and crown*) By favour of our Illustrious Master, assume the emblems of a newborn state, for no longer art thou a mere

grovelling creature, the sport of worldly destiny, but one exalted above the uninitiated; a King whose Empire is of no one world.

A pause ; triumphal music; appropriate Ode.

S. D.—My brother, you will now join our circle by the accustomed signs.

As directed the Neophyte gives Rose Croix Sign, Grand Inspector and Sublime Master.

After having been subjected to a rigid scrutiny, you have reaped your reward in penetrating the centre of our mystic circle; wherein are enclosed the emblems of Truth, Wisdom, and Power. To commemorate your advent, you have been clothed in a style commensurate with your auspicious state, and it becomes my duty to explain to you the significance of the insignia that you now wear, for they symbolise instructive teaching, unknown to, and unappreciated by mere worldly monarchs; displaying royal devices in the vanity of self-glory.

You have been clad in an *Imperial Mantle* in evidence of your high dignity and authority to teach and rule; not for the sake of outward decoration and vain show; but in order that the bodily form of the ruler may escape invidious criticism; lest physical imperfections might detract from the authority of wisdom, by leading to assumptions of errors in mental judgement; for it is the spirit and not the body which shapes the destinies of mortals and of nations.

You have been crowned with a *Triple Coronet* as evidence of your having lived, died, and been born anew. It moreover gives evidence of your having

mastered the trials of the present, and of the past, and of your being prepared for the enjoyment of a future and a better life. Again it reminds us that you have assumed dominion over the secrets of nature, and accustomed yourself to be guided by the immutable precepts of morality. Finally, it assures us, that to be worthy of this priceless diadem, you have toiled assiduously in the acquisition of the three distinctive branches of our Antient and Primitive Rite, and thereby obtained a knowledge of the Great Work, symbolic and ineffable, without which the labour of man is fruitless, and the application of his wisdom wasted in vanity.

I may now call to your remembrance, that from your first Initiation as anApprentice to this crowning degree, you have been given to understand that one of our cardinal virtues consists in the unostentatious exercise of charity and hospitality. It is in accordance with this virtue that we now invite you to partake with us of a slight repast, as a token of the cheerfullness with which we receive you amongst us. Brother Anubis will conduct you to a seat, where you will find such food as grateful nature yields to her worshippers.

Expert leads Neophyte to a seat in ths South, where is a table set with fruits and wine, and where he sits down and eats.

Eat of the bread, the sustainer of life, the body of our common mother; drink of the wine, for it is the blood flowing through the veins of inanimate nature, nurtured into being by the warmth of celestial light. What the Heavens and Earth freely give, let man

partake thereof, that he may increase therewith in strength and wisdom.

Even in solitude thou hast a companion, for it was ordained that we shall have a comrade as inseparable as our shadow, to accompany us from the cradle to the grave.—(*Finds by his side a skeleton.*)

At the table of life we sup with death; a circumstance which our wise Patriarchs thus commemorated, at all their festivals. Brother, gaze upon what thy frame will one day become. Death is ever present at the banquets of kings, priests, and people. Learn the philosophic lesson that we revel not in the enjoyment of the present, but in the anticipation of the future, where alone we shall be emancipated from the companionship of the great destroyer, whose aspect, so far from being an object of terror, is hailed by the righteous as a harbinger, proclaiming promise of eternal happiness.

(*Strikes* ווו.) To Order, Illustrious Brethren, and assist the Pilgrim in assuming his final obligation.

All form a circle round the altar; four Sublime Masters place their glaives on the head of the Neophyte; and all resting their left hand on the right shoulder of the next brother. To each of the following questions the Neophyte answers affirmatively.

S. D.—(*Raising his flaming sword.*) Is thy heart so purified, that hatred and the passions disavowed by honour, can never penetrate there?

Art thou disposed to cherish as thyself, those who desire to recognize thee for their brother?

Thou promisest to conform thyself to the vows of the order, and to submit thy passions to the empire of reason?

Thou promisest to do all that is possible to raise thyself above terrestrial things, to watch over the accomplishment of the duties which are imposed by our institution?

Thou promisest to make all possible sacrifices which may contribute to the edification of T.S.A.O.T.U., thy to own perfection and that of thy kind, and after the example God, who loves and blesseth all his creatures without distincton, to seek to spread good around thee; that thy ears shall never be closed to the supplication of distress, in order that the Eternal may remember thee in the day of distress and misfortune?

Neo.—Yes, I swear to conform myself to the rules of the Order.

S. D.—I purify thee for light, (eyes); for wisdom, (forehead); for truth, (hand); lastly, for immortality, (body) .—(*Expert sprinkles as indicated.*)

Earth is the conntry of error, doubts, faith. Beyond the tomb commences our real activity, is is the sway of certitude and conviction; there is our true country. —(*Sword on head.*)

To the greater Glory ofT. S.A.O.T.U. I consecrate thee Perfect Pontiff,—Sublime Master of the Great Work. (*First Mystagogue passes the sacred ring on the ring finger.*)

I invest thee with the sacred ring; this finger as the ancient Patriarchs believed, is in direct correspondence with the heart by means of a special nerve, they therefore regarded that finger as most worthy of wearing it.

In sign of adoption, I clothe thee with this vestment, sacred to us.—(*Collar.*)

Receive this sash, it gives thee the right of a seat amongst us, and thou ought never to present thyself in the Temple of Truth without being clothed with it.—(*Sash.*)

I give thee this sword, forget not that it is the symbol of honour, and that we are the evangelists of sympathy.

You are now entitled to receive from me a knowledge of the secrets of this degree. In the degree of Elect of the Mystic City, you were presented with a scroll, it contains the mystic characters transmitted to us by the Patriarchs of our venerated Rite. It is an antique combination of Zodiacal signs, by which Sublime Masters may secretly correspond. I will now entrust you with the signs, tokens, and words.—(*This is done.*)

The sign is thus given.—

The token is thus given.—

The three strokes, as used in the Apprentice grip of the French Rite, alludes to the symbolic age and three journies of an Apprentice and signifies; ask andyeshall have; seek and ye shall find; knock and it shall be opened to you. The nine strokes allude to the nine signs of the Zodiac; the three of Spring, three of Summer, and three of Autumn, through which the sun, Osiris, or Hiram passes; the three Winter signs, omitted, are emblematical of darkness, sin and death; of the three months during which the sun,Osiris, is partially concealed from our view; of the three

craftsmen who slew Master Hiram, and the three days passed by Jesus in the tomb.

The Password, Word of Recognition and Sacred Word, are […]

This word […] signifies, Giver of Light, and is emblematical of the san, which rises and sets—of Osiris, of Hiram Abiff, of Jesus of Nazareth, who lived, died, and were raised again, as we all shall one day be—for there is but one life, one death, one resurrection, one judgement, and but one God.

Illustrious Brother Orion, our Sword Bearer, let proclamation be made.—(*Strikes* וווו.)

SWORD BEARER.—To the glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the triangle. Respect to the Order.

I proclaim, our illustrious Brother [*name*] elevated to the high dignity of Perfect Pontiff, Sublime Master of the Great Work, 30th degree of our Antient and Primitive Rite, and I call upon all present to acknowledge him as such, and render him aid and assistance in case of need.

Join me, Illustrious Brothers, in rejoicing over the happy acquisition, which this Sublime Council and the Rite has made. Together.

All give the battery וווו—ווווווווו—ווווווווו. *The S. D. Strikes* ו, *and all are seated.*

CHARGE.

A great poet, one of the glories of the age of Augustus, who, for his genius, was judged worthy of

the favour of initiation—Virgil—in the sixth book of his immortal Ænied, wishing to enshrine some of the Rites of the Egyptian Mysteries, and in order to turn from his head the maledictions, which he knew would be fulminated against a divulger of their secrets, upon approaching these remarkable revelations, thus speaks in deprecatory language. 'O! God, whose empire extends over the soul! O! silent shades! O! Impenetrable
Chaos! O! Phlegethon's devouring waves! Breaking upon the distant plains, in the silence of night! Since it is not allowed to me, to reveal that which I have heard, under your powerful protection; permit me to relate things, plunged in the profundity of the abyss; environed in mysterious clouds.' Surrounded as we are by the brilliant lights of this Sublime Council, we are able to dispense with these invocations, and umbrageous precautions.

It is related by an ancient Greek Philosopher who had overrun Egypt, and visited the principal Sanctuaries of Science, that the capital point of the Priestly doctrine was its division into *Exotericism* or external science, and *Esotericism* or internal science and it is by these two Greek words, that he translates the two Hieratic words, which he understood were interdicted outside the Temple. He says, that the Priests were not prodigal, of any part of their science; long labours, profound studies, rough trials, were imposed on the Neophytes before they could arrive at the lowest degree of exotericism, whilst for esotericism the proofs were still more severe. No aid, no counsel, no encouragement was given to

those, who tried to penetrate to the higher mysteries. It was by strength of spirit, and by divine inspiration alone, that the aspirant could arrive there. It frequently happened that the Pontiffs who held the highest dignities had hardly made a step in the mystic part of the Sacred Science. There were mysteries within mysteries, as there are yet in the similar associations of the East and the West. The Statue of Isis, always veiled, even to the Hierophants, the Sphynx crouched in silent repose at the door of the Temple, were the emblems of these last esoteric secrets; the despotism of strong and violent men extended over all the earth, and this reserved policy was dictated by wisdom and necessity.

We will not endeavour to fix a date in the remote past, when the Patriarchs sought to conceal the treasure of man's greatness andequality, before the throne of the creator, and to reveal it only to those whohad proved themselves worthy by severe proofs; but after Christianity had popularised the moral part of the mysteries, the road of the philosopher was made smooth; he was able to be more explicit in his teachings, for Christianity, in recognizing the right of religious discussion, and the teachings of intelligence, had strengthened his powers, and the human spirit by the force of its natural expansion did the rest; and liberty of thought was proclaimed. It is to this great progress, which places us in a much better position than the philosophers of antiquity, that we owe the ability, without placing ourselves in opposition to our august tradition, to partially raise the veil of Masonry without tearing it away entirely; and although we have nothing

to fear, from an irruption of brute force in the dominion of thought, we cannot, without crime, expose the assemblage of Masonic knowledge to the slight reflexion of the superficial; the false interpretatious of bad faith, the scorn of ignorance, or the persecutions of fanaticism; for our mysteries in order to be appreciated demand an attentive and devout spirit, a pure and independent heart, seeking only truth and justice.

Our science is the means by which we can accomplish the admirable aim which we have in view; that of making humanity one mighty brotherhood.

Our traditions say, that, 'no one is worthy of science whohas not conquered it by his own efforts.' Upon this point we are a little more easy than our severe Masters, and, if we are interdicted from revealing this science to thoso who have no title to it, we can transport the Neophyte to the mountains where he can behold it. Perhaps, inflamed with ardour at the sight, he will labour to merit a place in our Grand Elected Army. Masonic esotericism embraces the entire circle of activity of the human soul; all science, all art, all thought, finds itself displayed, and it is only negligent of the elementary and practical part. Esotericism embraces the transcendental and metaphysical part, leaving to exotericism the disposing spirit and the executive talent: it is reserved for genius to create.

Three cycles united in mysterious order by an indissoluble ohain, and reciprocally corresponding in an ineffable manner, form the Mystic Temple. The first may be called, by the profane, the *historic cycle*; it is composed of three symbolical divisions which embrace

the social development of humanity generally, and of each particular people, namely:—Sociability, Family, Liberty. The second is the *poetic cycle*; the nine gracious daughters of imagination, the Muses, sustaining the sacred garland which crowns it; the columns of its Temple is composed of brilliant Parian marble, bearing ingenious emblems, consecrated to the glory of the golden winged children of harmony and phantasy. Those poets, profound servants of God, who read in the heavens, or in the bowels of the earth, the infinite resources of T.S.A.O.T.U., inspired dreamers, your place in the Sublime Temple is marked. The swan, with wings of silver, traverses the river of oblivion, surmounting innumerable obstacles in attaching your names to the front of the Temple of immortality. Euterpe, who calls you to sweet accents, Terpsichore to divine steps, teach you, that above terrestrial is placed celestial art. You can understand, it may be for the first time, those lights which penetrate your noble souls, and illuminate the far off regions. The interior voice, which vibrates within you, will now become intelligible, and you will comprehend the 'God which agitates,' as did the entranced Sybil of the ancient mysteries. But we must leave these seducing images of poetic grace, the chorus of the dance, the pencil of Apelles, the chisel of Phidias. We will go demand, from the Sanctuary of Brahma, and the pensive philosophic Mysteries of India, that which they taught to Egypt, to the instructor of the world; the great secrets of divine science. We enter the *philosophic cycle*;

upon its altar burn three mysteries and emblematical fires; and three sacrifices have to be accomplished.

Sage Brahmin, whose hair has whitened in the study of truth, explain to us these three fires, and the science which they represent; we behold the fire of daily ceremonies, the fire of the domestic hearth, the fire of sacrifice; but their significance still remains unknown to us.

Inferior man, bowed down to the earth, said the wise Brahinin, why interrogate me upon the most Sublime Science? To these three mysteries, I will answer by three mysteries. Man is body. soul, and spirit. Reflect, and if these profound studies affright thee, look upwards to the celestial vault of this Temple; nine heavens are described thereon, and nine celestial powers preside over them; and thou canst take thy place in the midst, if thou art worthy. The intelligent will inhabits the first, sympathetic speech the second, organizing spirit the third, submission to beneficent power the fourth, social energy the fifth, popular government the sixth, the domination of intelligence the seventh, the genius which discovers truth, the eighth; but the Sage who lives and thinks in God, occupies the ninth, and reposes eternally at the foot of the throne of Brehma.

Such, my Brother, is the great mass of Masonic science; to say much of it would be presumption, so much may be permitted in answer to rash people, who, scarcely upon the threshold of the Masonic Temple, are persuaded that everything is in the exterior symbols which strike the eye, and exclaim in disdain—'We have

looked into the depths of Masonic Science, and have found it a void.' O! rash fools, you have only lifted the first veil of the mysterious Temple of Isis. To you the curtain of the Temple of Apollo remains silent. Go! Blaspheme not that of which you are ignorant.

To you, Illustrious Brother, who have gained the summit of Masonic knowledge, I will add a few words. The ceremonies which have attended your elevation, are intended to impress upon your mind the ordeal which every human being is intended to undergo, and from which you will derive comfort and hope in the future. You have lived, died, and arisen, and this last marvel has been affected by grace of the word, the possession of which constitutes the perfection of ancient wisdom, and the joy of mortality. You have now mastered the secret of Masonry; it is simple, but all important; there is one Life, one Death, one final Judgement, and but one God. The body dies, but the soul liveth, and after the decay of matter soars aloft, approaching T.S.A.O T.U., proportionately to the refinement which it has undergone during its earthly probation.

You were informed during the earlier Masonic ceremonies, that the Master's Word was forever lost. This is unfortunately too true, for the word is life eternal, which we vainly seek on this terrestrial empire. All the legends of Masonry, which are but an epitome of primeval traditions, are only fables intended to convey moral truths. In our Antient and Primitive Rite, we adhere to the most venerable ceremonies prevalent amongst civilized men. Truth is one, whether it

proceeds from the mouth of the Primitive Hierophants, from Jesus or Mahomet,whether found in the Vedas, the Avesta, the Ritual of the Dead, the Bible or the Koran. The ceremony which you have undergone pictures the progress of the human soul, and its reward, according to the tenets of the Egyptians, and, as it differs in no essential respect from Christian teaching, we may consider our ceremonial version as universal.

This ends all knowledge of truth and wisdom known to Masons; may you live long to aid our mission of propagating the Antient and Primitive Rite throughout the world.

CLOSING.

S. D.—(*Strikes* יהוה. *All rise.*) Illustrious Brother, First Mystagogue, inquire of the Sentinel guarding our Sacred Vestibule, as to the hour in the world without.

1st Myst.—Illustrious Brother, Guardian of the Sanctuary, what is the hour?

G. of Sanct.—The shades of night have fallen upon the earth.

1st Myst.—Illustrious Master, it draws near the hour of thy departure.

S. D.—Why must I depart from the East?

1st Myst.—In accordance with the immutable laws of nature, that thou shalt be restored to us in revived replendency, for thou. Osiris, art the representative of the Sun, which rises and sets, and of man who lives and dies, and both are resuscitated in plenitude of brilliancy.

S. D.—(*To First Mystagogue*) What dost thou represent, Serapis?

1st Myst.—I am the sun in the meridian of his glory, about to descend into the shades of winter, symbol of man, in the vigour of manhood, about to fall into the bosom of his mother earth, to be restored in greater brilliancy.

S. D.—(*To Second Mystagogue.*) And who art thou, Horus?

2nd Myst.—I am the new-born sun, type of thy resurrection, Osiris, and that of man, who, having passed through the shades of death, re-emerges from death to light.

S. D.—(*To Orator.*) Illustrious Brother Hermes, why is it ordained that even this Sublime Council shall for a time rest from its labours?

Ora.—Inasmuch as man requires slumber during life, and sleep after death, that his spirit may arise in refreshed potency, so is it that this Council of Wisdom must seek repose, that its strength may be renewed after an interval of tranquillity and meditation.

S. D.—As it is written upon the Emerald Table of our laws, that rest is an indispensable necessity, in aid of our attainment of perfection, it behoves us now to separate for a time, but let me impress upon you, the absolute necessity of always bearing in mind the fundamental basis of all wisdom. Illustrious Serapis, what is the aim of Masonry?

1st Myst.—To fear God and honour his laws.

S. D.—Illustrious Brother Horus, how shall we best shew our reverence for divine authority?

2nd Myst.—By doing unto others as we would they should do unto us, for man is God's noblest work, and in the heart of a perfect man will be found the corner stone of our promised Temple.

S. D.—Illustrious Brothers, in memoryof our obligation, and of our common destiny, we will form a perfect circle.

All form a circle round the altar as previously described. Prayer as at Opening.

S. D.—(*Strikes* יהוה.) Illustrious Brothers, observe the Orient, and attend to giving the S. *30.* To the Glory of the Sublime Architect of the Universe. In the name and under the auspices of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. I declare this Council, of Sublime Masters of the Great Work, 30th degree, to be duly closed until its next regular convocation, unless specially convened, at which time let us trust to gather again in increased strength and wisdom. Illustrious Brethren, depart in peace, and the blessing of Light be on you.

N.B.—It is customary in the actual work to Open and Close each section of the Rite in its highest degree, and then declare in the lower grades.

OFFICIAL GRADES

GRAND TRIBUNAL.

The officers of the Grand Tribunal are 11 *in number:*

- Grand Judge
- Grand Defender
- Grand Arbitrator
- Grand Orator
- Grand Censor
- Grand Registrar
- Grand Overseer
- Assistant Overseer
- Grand Marshall
- Grand Pursuivant
- Grand Warder

1.—Grand Suffete or Judge.

4.—Grand Orator.

6.—Grand Registrar.

Officers.

Officers.

5.—Grand Censor.

7.—Grand Overseer.

Deputy.

Deputy.

Altar.

9.—Grand Marshall.

8.—Assistant Overseer.

Delegates.

Delegates.

3.—Grand Arbitrator.

2.—Grand Defender.

Honorary Members.

Honorary Members.

10.—Grand Pursuivant.

11.—Grand Warden.

GRAND DEFENDER.

31st Degree.

The Tribunal of Grand Defenders is composed of the second and third officers of the Chapter, Senate and Sublime Council. An assembly is held annually in the bosom of the Mystic Temple, 32°, Princes of Memphis, and is styled, "Tribunal of Grand Defenders of the Rite"; it consists of eleven dignitary Officers who are judges of all causes brought before them; and the form of procedure is regulated by the Statutes.

The Sovereign Sanctuary has power to create members and charge a fee of £5 5s., but ifconferred ex-officio *upon the above elected Officers by authority delegated to the Mystic Temple, the fee is £1 1s., for patent and registration.*

The Insignia of the degree are as follows.—Collar; black, with white stripe and the emblems of the grade embroidered thereon. Sash; white, as in the 30th degree, but having the figures "31." Jewel; a double-headed eagle, wings drooping, and having the figures "31," upon the breast.

OPENING.

GRAND JUDGE.—(*Strikes* יהוה. *All rise.*) Illustrious Grand Marshal, assure yourself that this assembly is beyond the possibility of profane intrusion.

GRAND MARSHAL.—(*Goes out and returns, saying.*) Very Illustrious Grand Judge, I have examined the passages leading to the Temple of Justice, and find them closed against profanation, being duly guarded.

Gr. Jud.—Illustrious Grand Defender, what further precautions need we?

GRAND DEFENDER.—To examine whether all within this Temple of Justice be possessed of the sacred word, by right appertaining to those chosen to officiate as Grand Defenders of Antient and Primitive Masonry.

Gr. Jud.—Illustrious Grand Defender, cause examination to be had of all seated within this Temple.

Gr. Def.—Illustrious Grand Marshal, examine all present, in accordance with the mandate of the Very Illustrious Grand Judge.

The GrandMarshal examines all present and communicates the word received to the Grand Defender.

Gr. Def.—Very Illustrious Grand Judge, all present are in possession of the word, which proves them to be Grand Defenders of the Rite.

Gr. Jud.—It is well. Unite with me, Illustrious Brethren, in presence of T.S.A.O.T.U. in expressing to Him our gratitude and adoration. (*Strikes* יהוה. *All kneel, facing the East.*)

PRAYER.

We prostrate ourselves before Thee, Sovereign Master of Immensity, whose throne is hidden amid the brilliant lights of the Celestial Spheres and proffer Thee our homage cf grateful accents. We bow in humility before the eternal monuments of Thy illimitable greatness. We bend in adoration before the evidences of Thy perfection. Deign to direct our labours, to enlighten our understanding, to shed upon us the rays of Thy immortal light, that we may ever preserve the right line which leadeth to the cardinal point of the perfected triangle of Justice.

ALL.—Adonai! Adonai! Adonai!

Gr. Jud.—(*Resumes his station and strikes* יהוה.) Illustrious brethren, observe the Orient. (*All give the signs.*)

Illustrious Grand Registrar, why have we been summoned?

GRAND REGISTRAR.—By virtue of a warrant emanating from the Mystic Temple, 32nd degree, for the Valley of [*location*] given under the hand and seal of the

Illustrious Grand Annalist; directing that justice be done an aggrieved Brother.

Gr. Jud.—Illustrious Grand Defender, how shall justice be done?

Gr. Def.—Upon all points of the Triangle, according to the ancient traditions of our Rite,

Gr. Jud.—Be it so. What is the golden rule written on the tablet of our law?

Gr. Def.—Do unto others, as ye would they should do unto you.

Gr. Jud.—So mote it be. Illustrious Grand Pursuivant, make proclamation of our intention to sit upon the judgment seat.

GRAND PURSUIVANT.—Brethren craving relief and praying wrong to be wrighted; Know Ye, that this Tribunal is duly open. Disturb not the majesty of justice.

Gr. Jud.—And so I declare. (*Strikes* ו.)

Gr. Def.— And so I declare. (*Strikes* ו.)

GRAND ARBITRATOR.— And so I declare. (*Strikes* ו.)

RECEPTION.

When any qualified Officer of a subordinate body presents himself to receive this degree, and the necessary authority has been granted by the Sovereign Sanctnary 33°, he is prepared by the Grand Marshal. He is first conducted into the Chamber of Reflection, which is simply fuxuished with a chair and table upon which is a book, a spirit lamp, a bowl of water and a napkin; to remind him of the trials he has undergone by earth, air, fire and water. The Grand Marshal then instructs him to wash his hands and informs him that this ablution is intended to teach him, that it is necessary to come with clean hands into a court of justice. He then causes him to sign the declaration, and carries him before the Grand Tribunal, and stands with him in the West.

Gr. Mar.—Very Illustrious Grand Judge, I present to you our Illustrious and Enlightened Brother A.B., to receivefrom this Tribunal of Grand Defenders of the Rite,. the privileges of a Grand Defender.

Gr. Jud.—Illustrious Grand Registrar, has the neeessary authority been granted?

Gr. Reg.—Very Illustrious Grand Judge, it has.

Gr. Jud.—Illustrious Grand Marshal, is the Aspirant duly qualified?

Gr. Mar.—He has undergone the necessary probation, and comes before this Tribunal with clean hands, and a pure heart.

Gr. Jud.—Illustrious Brother A.B., before I can confer upon you the rank of a Grand Defender of the Rite, I must inform you, that you will be required to enter into a serious obligation, for the due discharge of your duties; are you prepared to take it?

ASPIRANT.—I am.

Gr. Jud.—Do you promise to act charitably, and with justice and equity, towards all your Brethren?

ASPIRANT.—I do.

Gr. Jud.—Do you promise, that, if admitted a member of this Grand Tribunal, you will judge justly and righteously, all causes that may be submitted; after the example of the just Judges of antiquity?

ASPIRANT.—I do.

Gr. Jud.—Do you promise to enlarge the influence of our Sublime Rite, by all honourable means?

ASPIRANT.—I do.

Gr. Jud.—Illustrious Grand Orator, you will invoke a blessing from T.S.A.O.T.U. (*Strikes* ווו. *All rise.*)

PRAYER.

Omnipotent God, Author of all good, Source of all clemency, spread Thy benediction over our labours, and strengthen our engagements by the bonds of a fraternal affection. We prostrate ourselves before the eternal laws of Thy wisdom; we invoke Thy name, for we are Thy children. Dissipate the darkness of our souls, continue to spread over us Thy protecting hand, and to lead us unceasingly towards goodness, of which the perfection resides in Thee?

ALL.—Glory to Thee O Lord! Glory to Thy works! Glory to Thy infinite goodness!

Gr. Jud.—You will step this way and take the obligation. (*Neophyte does so.*)

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A.B.,do solemnly promise and swear, never to reveal the secrets of a Grand Defender, 31°, to any person not legally entitled to receive them. I swear to defend the Antient and Primitive Rite against all, whether Masons. or Profane, who through ignorance, envy, or malice, revile the Sublime Truth and Justice, emanating from its elevated Sanctuary. I swear to defend all Brothers of the Rite, and to assist them to gain the true Masonic Light, which proceeds from the divine brightness, and to establish an equality of love between all Brothers of the Rite; and should evil gain the advantage in the scale of a brother's conduct,

I will make due allowance for his human weakness, and practise charity towards him. I swear that I will endeavour to bring all good Masons into our beloved Rite, and to enlarge its influence by all honourable means. To all these points I solemnly swear, and should I knowingly, or wilfully, break this oath, may the Divine Brightness of the great and true God, be kept for ever from me. Amen.

The Aspirant salutes the Book onee.

Gr. Jud.—(*Raising Aspirant.*) By virtue of the power conferred upon me by the Sovereign Sanctuary, in and for Great Britain and Ireland, I now constitute and create you a Grand Defender of the Antient and Primitive Rite of Masonry, and will proceed to invest you with the Insignia of your high rank.

Invests with white Scarf, Sash, black Collar, and Eagle.

I will now entrust you with the secrets of the degree. (*The secrets are now explained.*)

Illustrious Grand Pursuivant, let proclamation be made.

GRAND PURSUIVANT.—To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

Hear Ye. I proclaim Illustrious Brother A.B., to be raised to the dignity of a Grand Defender, and a member of this Grand Tribunal of Grand Defenders of the Antient and Primitive Rite, and I call upon all present to recognise him as such.—Together.

All give the Battery—וווווו.

Gr. Jud.—(*Strikes* ו. *All are seated.*) You will now be seated and listen to the discourse of the Illustrious Grand Orator.

DISCOURSE.

The cardinal, and almost solitary, aim of the Antient and Primitive Rite, is to enforce the observance of a pure and rigid morality. Notwithstanding this, its avowed professors have been subjected, from the earliest times, to wicked persecution at the hands of malicious and malevolent neighbours. In the intrinsic merit and austere purity of Masonic morality, is to be found, alas! the chief cause for its incessant afflictions. Freemasonry endeavours to compass virtue; and virtue is ever a stumbling block in the way of transgressors. Freemasonry is based upon truth, and truth is abhored by the disciples of passion. Freemasonry seeks the dissemination of light, science and tolerance; the experience of history teaches that light, science and tolerance have ever been persecuted by the vain-glorious, the ignorant and the fanatical. Hence, see you not, that the persecution of Freemasonry follows as a natural consequence of benightenment, folly, and hypocrisy.

There is another reason why Freemasonry should draw upon it the wrath of the worldly-minded. Freemasonry, when practised in its primitive purity, favours neither vanity nor arrogance, neither does it encourage vain-glory nor cupidity; for it boasts neither worldly honours nor temporal wealth. Were it within our scope to confer titles of nobility, create offices of high sounding emptiness, and bestow fragments of despotic power, then would we find the vestibules of our

Temples thronged with crowds of those who are now our implacable enemies—men without faith or godliness, jostling each other in a struggle to attain those vanities which we despise and deplore. Nevertheless having enemies, we pardon them; for their animosity is rather a source of annoyance to themselves than to us; for it sharpens the pleasure which we enjoy in our secret and individual morality, a virtue which they can neither appreciate or comprehend.

It is from the Egyptian Institutes of Isis that Masons have deduced those maxims of moral virtue which have for so many ages rendered our order the consolation of sages and an object of veneration with enlightened communities. The institutor, a Sage from the banks of the Euphrates, with a genius as brilliant as his comprehension was profound, founded a new order in moral enjoyment, which borrowed its life from the knowledge of a superior sphere. It seems as though this divine law-giver, whose legislation was religiously sublime, spurned the grovelling earth with aspiring tread, and mounted to a pinnacle in the celestial world whence his searching eye viewed the mysteries of the universe, and unveiled the secret springs which regulate the revelations of nature. Zoroaster was a disciple of this system and taught the worship of that templeless Deity who pervades the entire universe, to a people whose thoughts were lost in the immensity of space; and who congregated around him to learn tidings of the great, the mysterious and the infinite. These people adored the stars of the celestial canopy as scintillations from the great central light; they venerated the golden ruler of day as a beneficent and life giving power, and

sought consolation at night beneath the paler reflection of the silver-eyed moon.

This great legislator, who has been called by turns,—Isis, Osiris,Thoth, Hermes, Manu, Zoroaster—disdained the composition of an epic poem, and aspired singly to create a political constitution, which was to perpetuate its force, by blending with the habits, manners, customs, and religious observances of the people. In this spirit he wrote his statutes upon the tablet of the human heart, with the aim of directing man to civic perfection by reproducing venerated characteristics at every hearth with the aim of regeneration. He composed precepts rather than laws, maxims rather than precepts, popular manners rather than maxims; for popular revolutions and a change of customs might overturn codes of laws, while precepts, and a solid regulation of manners, placed beneath the protective shield of religion, would outlive the deutruction of empires. Everything, however, decays beneath the hand of time. Laws grow obsolete, precepts wither, and even the most popular customs lose their force; but maxims of moral worth never perish: they become identified with the impulses of daily life, follow men from the cradle to the grave, and are transmitted from one generation to another, with the blood flowing through the veins. The basis and model of our Mystic Institution was carried from the nations of Tartary, and became an ever watchful guardian over the sacred fire of popular liberty, and the palladium of a profound nationality. Concealed beneath the mysterious sanction of religion, it defied the assaults of authority and tyranny; whilst by means of fables, legends, emblems, and oracles, it shaped and

fashioned the opinions of the multitude. In this wise it exercised the privileges of a moral magistracy, shunning the ambition of intoxicating power, and inculcating a reverence for the precepts of wisdom and justice. Embellished, rather than deformed, by an august mystery, and adorned with the sanctity of pure religion, an Institution of this marvellous character was truthfully regarded as the eighth wonder of the world. Admiration was conjoined with veneration for this sublime creation of ethical wisdom, and pervaded the intelligent and enlightened of the ancient world, to such a degree, that Egypt became the Academy of Nations, the Mystic Seminary, so to speak, where statesmen and lawgivers acquired the rudiments of political ethics. The wisdom of the Egyptains became, by reason of this profound veneration a household proverb with the peoples of antiquity; and Sages from every clime, way-worn pilgrims in search of everliving truth, craved Initiation into the Mysteries of Memphis and of On and regarded not its fearful trials and probations. Minos, Lycurgus, Solon, Pythagoras, and other legislators of undying eminence, freely departed from the lands of their nativity and journied to the shrines of Mizraim, with the sole aim of seeking initiation as their reward, and instruction in the science of human government, within a Memphis Lodge. This school of political instruction assumed the name of the Mysteries of Isis and Osiris, as a distinctive title, in order to render a grateful homage to the memory of its founder. Nevertheless, in time, posterity confounded the sagacious Patriarch with divinity, and the apotheosis of an illustrious, but mortal, lawgiver, with

the symbols of the virtues which he had preached and practised beneath the shelter of that honoured name. The initiates alone preserved the distinction, whilst they not only tolerated, but absolutely nourished, a popular error, which they rendered subservient to the graver considerations of national morality.

The grand maxim of these lawgivers was justice. It forms the social foundation; unblest by its presence, society would riot in outrage, violence and depravity; without it, the advancing spirit of civilization would be trodden downbeneath a rule of tyrannic disorder. Justice is emphatically a masonic virtue; our ennobling precept is that of Aristides—"Ever be just, as well to enemies as to friends"; and by the practise of this rule we exalt our individual reputations and glorify T.S.A.O.T.U. A divine providence continually watches over the oppressed, and its hand hangs in perpetual judgment over the head of the oppressor, who knows not at what moment it may strike him. To the unjust Judge the image of his victim is ever present, mutely rebuking his iniquity, whilst his conscience is racked by the torture of perpetual anguish and remorse. The robber, the assassin, the murderer, may perchance palliate his crime by pleading some extenuating circumstance which absolves moral guilt; but he who does an injustice to his neighbour by wilful transgression, brands himself as an object who should be cast out from amongst the human race. Justice, is the divinity of Empires, the sole providence of nations, it is the diapason of virtue, and includes all others. The primitive times knew it under the name of Astrea; others called it Themis, but the divinely enlightened termed it, simply—Truth. In their

allegorical language the ancients made out Justice to be the daughter of Truth, and gave it Virtue for a sister; Truth itself was the daughter of Saturn, or Time. We may enquire—why did they make two distinct beings of Justice and Virtue, or why did they make Justice to be born of Virtue? Did they conceive man to be, at the same time, virtuous and unjust? We must not hastily blame our forefathers, for this contradiction contains a very sensible lesson. Virtue being collective, comprehends the entire duty of man—filial piety, conjugal love, temperance, charity, modesty, patriotism, civic courage; but there is not one of these virtues which does not presuppose Justice, which is anterior to all of them, and therefore too important to be made simply a part of Virtue. One man is sober, another charitable, that a good husband, the Decii, and Assis were devoted to their country, Cato was a rigid magistrate, Aod and Brutus immolated tyrants, Leonides died for his country, Lycurgus legislated, Fenelon was devoured with love for his neighbour, Howard for the criminal. Vincent de St. Paul was the Apostle of Charity: each possessed some virtues, but what man is perfectly virtuous? Therefore the ancients, with reason, made Justice a separate being, a divinity, having its own altars and own worship. Without Justice there are no virtuous acts, there can be no complete virtue; it has place in all, it prescribes all virtue.

To follow the law of Justice, man should be temperate, because intemperance destroys the faculty of sound judgment; he should be charitable because its voice says—it is unjust to rejoice when thy brother is afflicted, and to keep for thyself the good things which

nature has created for all; he should be tolerant, because he comprehends that it is unjust to impose his own opinion upon other men, who possess like himself the faculty of reason; he will bea good citizen, because he knows that it is a social duty; good father, good husband, good son, good brother, for these are natural duties; he will say—it is by justice that we accomplish the duties of nature and society, and by it man is rendered submissive to the laws of duty. If you wish to become wise, begin by entering upon the path of virtue. Justice will be your guide, and by following it you will be just. Justice is innate in the hearts of all men, and has the conscience for trothman. Conscience never fails us, it is a speaking witness which only waits to be interrogated; an upright and severe judge from whose sentence no one is exempt; an unpitying executioner which tortures its victims night and day. Conscience is an importunate accuser which manifests itself by a blush on the forehead of the culpable; its words carry the persuasive tones of truth which command respect; an evil conscience awakens its victim with a start when a certain hour is sounded, and prevents sleep; it seeks man in solitude, gnaws his soul, and troubles his amusements; it is a cruel Nemesis, the mother of remorse; seeking sleep in the abyss of crime, to arise still more terribly.

Yes, O Justice, thou art innate in the heart of man, let those, who desire to be happy, not stifle thy voice. Truth and error dispute the earth, error is the issue of human infirmity; but Justice is unchangeable, whatever be the worship, the laws or the customs it is the foundation of all society, and without it even two men

could not live together; the peace of society depends upon justice. It is true justice which produces repose, and by giving peace to all hearts we lead them to Justice; Virtue consists in the love of the intellectual effects of Justice.

To you, Brethren, who have been elected from all others as a Tribunal of Justice, I say—be worthy of this high calling: let Justice be your invariable guide. How can you forget this quality even for a moment, when thisTemple points it out by numerous emblems? Here are the Compasses, the Level, and beside them the Square. These tools teach us allegorically, that we ought by them to render our work perfect; that is, our life. A lodge is not just and perfect unless composed of seven. Why? Because the number seven is that of harmony, and harmony is born of justice; act then in such sort that justice may rule in each of us and amongst us always, for our Temple cannot be just and perfect without it. Justice is the Tzedaka or first step of the mysterious ladder which the initiates have to mount, it is again the seventh and last under the name of Thebounah, hence our Sages consider it as the beginning and the end. Justice is the first letter of the name of Jehovah, we cannot spell the divine name without we comprehend the sense of each letter which composes it. Pythagoras has said, "Godis God, because he is just," in the same way that a man is called only when we pronounce his name, and becausein the primitive language each name was characteristic of its qualities. Our forefathers, the initiates of Egypt, read upon the sacred stone of Sais—"Thou, for whom life begins or closes, know that the Eternal Life condemns

injustice." The Hierophant said to the Epoptae, "walk in the path of justice." At Hermopolis the first of the Muses said—"Isis and Justice are one." Thucydides said—"Content not thyself by being Just, but permit not injustice." Marcus Aurelius said—"Seek to persuade men, if that cannot be done, do then, in spite of them, that which justice demands of thee." When Socrates was asked whether Archelaus could be happy, the Sage replied; "Yes if he is just." I cannot too often repeat that Justice is the base of all society; you cannot build upon quicksands and the heart of the unjust man is more treacherous than the sands of the desert; men, societies, empires, all live by it; without it, all perish and die, nothing escapes this law; it is because the moral world, like the physical world, is submitted to the eternal laws of providence. When the Great Cause created these milliards of worlds, and milliards of creatures for each of them, He made all by this one law, it is imprinted on all his works, and nothing can operate except by the action and reaction which results from the play of this one law, of which the origin ascends to the Creator. The man who discovered the laws which regulate the physical world was great; the sage who comprehends these and regulates the moral world is much greater; it is these moral laws which sustain him in adversity, saying—"suffer, hope and persevere, the law of the moral world is justice which preserves, or injustice, which, born of violence, destroys." In fact, if you examine and compare the annals of all people, you will see them in high elevation and burning with a pompous light and then they fall to rise no more; now retrace your steps, and seek whether

you cannot find some great injustice committed, some right. infringed, whether strength has not been substituted for Justice; it is in this manner that we must seek to understand the revolution of empires. Scrutinize the fortunes of men who are happy according to this world, if this fortune, which dazzles the multitude, is based upon injustice, it never has had, and never will have, anything but a ephemeral existence; it is because providence watches over the oppressed and chastises the oppressor without telling him why. The ground that imbibes blood and tears, raises to the feet of the Everliving God, in the silence of night, a clamour which is unheard by inattentive mortals. Mankind are punisbed for the injustice which they commit as well as for that which they have not prevented, for there is a solidarity between all men, and it is not in vain that it was said—"Love one another." The sight of any one towards whom another has been unjust is a living reproach which troubles the faculties of the soul and kills them; conscience sleeps not, and executioner and victim understand the voice which punishes and consoles in Justice aloneis found true happiness. Follow, then, always, the holy law of justice, which comprehends all the virtues of society, which are but the varied forms and diverse applications of this axiom—"do only to another that which thou wouldst should be done to thee." It is perhaps by this axiom that I ought to have commenced, for it is the criterion of justice and injustice, all people have inscribed it at the head of their diverse codes, and it is owing to it that we have penalties of retaliation, and if legislators renounce them God will not. Oh! if I were able to

assemble all men to hear my voice, I would say to them—"Have you been unjust, even towards a child,—hasten to rectify it lest the scandal thereof deposits in his young soul a deadly bleeding wound. Have you been unjust to the brute companion of your labours, make some pacification by good treatment, for its instinct has felt your injustice and its brute nature is raised against you; God in endowing man with intelligence has made him king of nature, but never intended him to play the tyrant; His all-seeing eye has even the regard of a Father for the poor sparrow which palpitates under your hand. Lastly, if you have been unjust to a brother man, lose not an instant until you repair your fault, or that man will become your greatest enemy; but, on perceiving your contrition he will say—thanks, I pardon you. But as for me, I say,—thank yourself for this reparation, for its recollection will give you the peace of mind which you had forfeited; glory be to you, for the avowal of a fault never humiliates and Justice renders man truly great. Say then no longer—this man has been useful to me, but he is no longer so, I can neglect him; this is the language of ingratitude, that hideous monster born of egotism. The Athenians were great on that day when on the fields of Marathon they vanquished Xerxes; they were great on the day when the victory of Salamis saved Greece from barbaric invasion; but upon that day, when, on the advice of a good man, theysacrificed to justice he who might have been useful, they merited immortality. Kings, Princes, and People, follow always and everywhere this noble example. Ah! think you that providence estimates not equally the life of the most obscure man as the most

exalted? If so your error is great and your idea of justice very imperfect; all antiquity is full of lessons of this kind, illustrious Brothers, if you would be completely just be not too ready to judge your Brothers, whatever their apparent errors. If you are called upon to fulfil the painful duty, consider with wise deliberation, and allow every excuse to delay your decision; listen with indulgence, shew favourtowards the accused, even at the moment when all accuse him. Be always just, just towards friends as well as enemies, towards all men, towards all that breathe. Leave the profane world to take part in those endless discords where ambition and all bad passions find a continual cause for war. Let it be amongst them that the rich disdain the poor, and tbe strong oppress the weak; Justice will pronounce her anathema on the egotism of the rich and the violence of the powerful. A neophyte being interrogated upon the sense of the two letters, J. and B., which decorate our Symbolical Columns ansewered—Justice and Bounty[31] (goodness)—a general acclamation admitted him without further trials to our Mysteries, and he was worthy of initiation.

In conclusion, Illustrious Brethren, never forget that Justice is the superb attribute of T.S.A.O.T.U., to whose praise we have devoted ourselves, and in whose presence we can never hope to appear with the slighest taint of moral guilt upon our immortal souls.

[31] [*Justice et Bonte*. This lecture was originally written in French. "Benevolence" would have been a better translation.]

BUSINESS.

All the forms of Process, Petitions of Grievance, Judgment, Record; and all the forms of proceedings in Sentence, or in appeal against such, are laid down in the General Statutes and Constitutions ofthe Rite.

CLOSING.

Gr. Jud.—(*Strikes* יהוה. *All rise.*) To Order, Illustrious Brethren. Fearing lest we have erred and given offence to either of the parties to the suit in this wise determined, and well aware of the frailty of human nature, let us trust in T.S.A.O.T.U., that we have judged rightly and honestly.

ALL.—So mote it be.

Gr. Jud.—Illustrious Grand Defender, examine whether all the Brethren are content and satisfied with the labours of this day.

Gr. Def.—Contentment reigns in our midst.

Gr. Jud.—Illustrious Grand Arbitrator, announce that we are about to close our labours.

Gr. Arb.—Perfect silence reigns beneath the vault of our Council Chamber,

Gr. Jud.—Then let us again group ourselves around the altar of grace and of the law. (*All kneel around the Altar.*)

PRAYER.

Author of all things; Oh! Lord Omnipotent and of infinite Justice, we commit ourselves to ruhy benign protection, trusting that the labour performed this day may find favour in Thy sight. As the creatures of Thy Creation have retired to repose, deign to permit Thy children to participate in the benefits of restoring sleep, that they may find new strength to

labour with greater ardour in the work of wisdom and science which has been assigned to them.

ALL.—Glory to Thee, O Lord! Glory to Thy works! Glory to Thy infinite goodness!

Gr. Jud.—Illustrious Brethren, having fulfilled the requirements of this Convocation we will depart in peace. Together. (*Signs and Battery.*) Illustrious Grand Orator, close the Sacred Book of Laws. (*Done.*)

By virtue of the authority in me vested, I declare this Tribunal of Grand Defenders of the Antient and Primitive Rite of Masonry, to be duly Closed, and to remain Closed until such time as it becomes the ends of Justice that this Tribunal shall again be convened. To the Justice of T.S.A.O.T.U., I commit ye, one and all.

MYSTIC TEMPLE.

The officers of the Mystic Temple are 12 *in number:*

- Grand Master of Light
- Grand Orator
- Grand Examiner
- Grand Treaurer
- Grand Annalist
- Grand Keeper of Rites
- Grand Cercye, or Expert
- Grand Hydranos, or Master of Ceremonies
- Grand Conductor
- Grand Guard
- Grand Representative
- Deputy Representative

1.—GRAND MASTER OF LIGHT.

11.—GRAND REPRESENTATIVE.

12.—DEPUTY REPRESENTATIVE.

OFFICERS.

OFFICERS.

4.—GRAND TREASURER

5.—GRAND ANNALIST.

DEPUTY.

DEPUTY.

Altar.

9.—GRAND CONDUCTOR.

8.—GRAND HYDRANOS, OR MASTER OF CEREMONIES.

DELEGATES.

DELEGATES.

7.—GRAND CERCYE, OR EXPERT.

6.—GRAND KEEPER OF RITES.

HONORARY MEMBERS.

HONORARY MEMBERS.

3.—GRAND EXAMINER.

2.—GRAND ORATOR.

10.—GRAND GUARD.

PRINCE OF MEMPHIS.

32nd Degree.

The Mystic Temple of Princes of Memphis is composed of the first Officers of the Chapter, Senate and Sublime Council. An annual assembly is held under the Charter of the Sovereign Sanctuary, and the President is a member of the Sovereign Sanctuary, in order to represent the Province with the governing body. The Mystic Temple consists of ten dignitary officers. The arrangement as to fees for the degree is identical with that of Grand Defender. The Mystic Temple can confer the grade upon 'the First Officer of a Chapter, Senate and Sublime Council, and upon no others. The first apartment, or Grand Tribunal, is hung with black and white, sprinkled with golden stars; the second, or Mystic Temple, is hung with purple, sprinkled with golden stars.

The Insignia are as follows:—Collar; purple, with the nine stars of the rite. Sash and Jewel as in the degree of Grand Defender, with the figures "32."

OPENING.

GRAND MASTER OF LIGHT.—Illustrious Grand Orator, assure yourself that this Mystic Temple is beyond the possibility of profane intrusion.

GRAND ORATOR.—Illustrious Grand Ceryce, convince yourself that this Mystic Temple is secure from the profanation of ignorance, intolerance and superstition.

GRAND EXPERT.—(*Retires and returns, saying*) Illustrious Grand Orator, this Mystic Temple of Light, Reason and Truth, is concealed from the profanation of ignorance, intolerance, and superstition.

Gr. Ora.—Very Illustrious Grand Master of Light, we are concealed from ignorance, intolerance and superstition.

G. M. of L.—Since we are thus concealed, ascertain if all present are Sublime Princes of Memphis.

Gr. Ora.—(*Strikes* יהוה. *All rise except the Grand Master of Light*.) Illustrious Grand Hydranos, you will receive the word of recognition from the Sublime Princes, and give it to me.

The Master of Ceremonies performs this mission.

Gr. Ora.—Very Illustrious Grand Master of Light, all present have proven themselves to be Sublime Princes of Memphis.

G. M. of L.—As all present in this Mystic Temple have been tried and proven, unite with me, Sublime Princes, in rendering homage to T.S.A.O.T.U. that He may continue to bless us, and our Antient and Primitive Rite. (*All kneel, facing the Orient*.)

PRAYER.

S.A.O.T.U. deign, we beseech Thee,to cast Thy love and protection over this Mystic Temple, that we, Thy servants, may be enabled by Thy assistance, to aid the wants of others and to love our brethren as ourselves, and practice peace and charity to all mankind. Grant to the Prince Masons of our beloved Rite, the light of Thy grace, that they may continue to practise and perfect their Masonic labour of Truth, Tolerance, Virtue and Honour. Inspire them with a portion of Thy sublime perfection, that it may tend to Thy glory, to their honour, and to the benefit of mankind.

ALL.—Adonai! Adonai! Adonai!

G. M. of L.—(*Resumes station. Strikes* יהוה.) Sublime Princes, observe the Orient. (*All give the signs*.)

In the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary of Antient and

Primitive Masonry, in and for Great Britain and Ireland, I declare the labours of this Mystic Temple in activity, on the 32nd degree—Sublime Prince of Memphis. Illustrious Grand Ceryce, attend at the altar and unfold the sacred book of laws. (*Done.*)

(*Strikes* ו. *All seated.*) Illustrious Grand Annalist, you will read the Balustre of the last Convocation. (*The previous minutes are read.*)

RECEPTION.

The Candidate is introduced by the Grand Master of Ceremonies, and placed in the west.

G. M. of L.—Illustrious Brother, the rank which you now seek being an official degree we have no further light to impart to you here. The honourable title of Sublime Prince of Memphis, is only conferred upon those Brethren, who, by the assiduity, zeal and knowledge which they have exhibited in the lower degrees, are entitled to receive this distinction. You have been honoured by the approbation of this august assembly, and we are confident that you will never relax your exertions to overcome ignorance, superstition and intolerance, those vices which oppress the body and soul of suffering humanity. Illustrious Grand Orator, you will invoke a blessing from T.S.A.O.T.U. upon our labours. (*Strikes* יוד. *All rise.*)

PRAYER.

Omniscient, Omnipotent and Omnipresent God of nature; look with love upon this Temple; grant us Thy benignant grace to enable us to carry out the intentions of our Rite; let a portion of Thy holy power permeate

the hearts of the Officers of this Temple, that they may rule with Justice and Equity;. grant that the Brethren may practise honour and patriotism, and do unto others as they would be done by—love their Brethren as themselves and extend peace and charity to all mankind. Grant, O Father of light and truth, that Tolerance, Virtue, Honour and Truth, may ever stimulate us in our endeavours to perfect the Royal Art, while labouring in this Temple, for Thy honour and for the enlightenment of the craft. Inspire us with aportion of Thy wisdom that happiness may be attained, and to Thee, Almighty Father, shall be the praise and the glory now and for ever.

ALL.—Glory to Thee, O Lord! Glory to Thy name! Glory to Thy infinite goodness!

G. M. of L.—You will step this way, in order that you may enter into a solemn obligation for the faithful discharge of your duties to this Mystic Temple.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A.B., solemnly promise and swear, in presence of T.S.A.O.T.U., and these illustrious and Sublime Princes of Memphis, 32°, on the sacred book of laws, the glaive, symbol of honour, and the myrtle, emblem of initiation and of immortality after death; fidelity to the Antient and Primitive Rite of Masonry and obedience to its sacred laws. I promise to respect, and cause to be respected, the Laws, Rules and Regu-

lations of the Mystic Temple, 32°, in and for the Valley of [*location*]. Also the Constitutions, Statutes and General Ordinances, Edicts and Decrees, of the Sovereign Sanctuary, 33°, of the Antient and Primitive Rite of Masonry, in and for Great Britain and Ireland. I do most solemnly promise and swear to keep sacredly secret, the mysteries of this degree of Sublime Prince of Memphis, from any person, unless I know him to be a Sublime Prince of Memphis. I do solemnly swear, by the Holy Name of the Lord God of heaven and earth, never to print, write, or copy, any of the rituals of our Rite for any purposes or to reveal them to any person in the world, not legally entitled to receive them, unless by sealed and written instructions from my superiors in the Rite. I promise to exert my best efforts to extend the influence of our Antient and Primitive Rite; to increase its members and propagate its morals. I promise that I will practise to the best of my ability—Truth, Tolerance, Virtue, Honour, Patriotism, Peace and Charity to all Masons, but more especially to Brethren of the Antient and Primitive Rite. To all, and each of these several points I swear fidelity, in presence of these Illustrious and Sublime Princes of Memphis, and before the Everliving God, whose name I here invoke with my hand upon His holy book; and may He for ever crush and discard me should I be so vile as to violate this solemn oath. Amen. Amen.

The Aspirant salutes the Book twice.

G. M. of L.—(*Placing his hand on the Aspirant's head.*) From the dust came man, and he walked uprightly in the

sight of the Lord; there are none so lowly that they may not uplift their heads. Our ancient brethren always stood erect in making an offering, and man was termed Ruma, or "he who is erect." Arise, my Brother, a Prince amongst Princes whose lives are dedicated to Truth, Honour and Intelligence.

I will now prceed to invest you with the insignia of your elevated rank. (*Invests with white Scarf, Sash, purple Collar, and Eagle.*)

I will now intrust you with the secrets of the degree. (*The secrets are now explained.*)

Illustrious Grand Hydranos, let proclamation be made.

MASTER OF CEREMONIES.—To the Greater Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

Hear Ye. Hear Ye. I proclaim Illustrious Brother A.B., to be elevated to the dignity of a Sublime Prince of Memphis, in Antient and Primitive form, and I call upon all present to recognise him as such, and summon him to take his seat in this Mystic Temple. (*Amid Music, or Trumpet Call, he is led to his Stall.*)

G. M. of L.—(*Strikes* ווו.) Illustrious and Sublime Princes, observe the Orient, and salute our new Prince. Together. (*All give the Battery* וווווו-וווווו. *G. M. Strikes* ו. *All seated.*)

You will now be seated and listen to the discourse of the Illustrious Grand Orator.

DISCOURSE.

You, have now, Sublime Prince, almost mastered the entire range of Masonic knowledge; one step more and you will have gained the summit of perfection in our Antient and Primitive Rite. On this occasion we have required no test of your moral and physical firmness, for you have already been so often tried and found worthy in the preceding degrees, that any further proof of courage and fidelitywas needless. In the earlier stages of our beloved Rite, such ordeals could not be dispensed with, for without them, how could we judge and place reliance upon the newly initiated Brethren.

By this time you must have learned, that the end and aim of Masonry is the common good and welfare of all the initiated members of the Order; the diffusion of knowledge, practical charity, mutual protection and fraternal love;[32] and this can only be attained by a strict adherence to the precepts and laws of the institution. Obedience to an established and authorised government is as necessary in a society as in a state, especially where the authorities are of our own free selection. It is as easy to suppose that an army can be well disciplined, conducted and provided, without having either a general or officers, as that a society can be efficient without a regular body of recognized officials. It is, therefore, the duty of every Mason to shape his actions in accordance with the obligations which he has contracted to the laws of the time-honoured institution which he has the privilege and blessing of being connected with.

[32] [You should really have worked that out if you were awake & paying attention during E.A.]

The stable foundation of Masonry is a belief in the existence of a Supreme Being, the Creator and Ruler of all things in the past, the present, and the future. This grand trust is dwelt upon and earnestly inculcated in every degree of the Rite from the very beginning; without it Masonry would be a body without a soul and its teachings devoidof point, meaning and method. Recognizing the existence of the Omnipotent Deity, we seek not to interfere with the various forms of faith which pertain to different countries, races, or ages, for they are all but modifications, and, in some cases, corruptions of the pure and simple religion which nature itself teaches. That which is sacred in the eyes of the members of some one sect, may appear childish and absurd to all the others; but in advocating the simple faith in a Supreme Being we can all meet on the common ground of mutual toleration, for it is a dogma which carries us beyond the dawn of history and the invention of fabulous traditions.

From the earliest ages, the wisest and most intellectual men of all natious have found it necessary to conceal their mature and liberal ideas from the mass of their countrymen, and to form societies of congenial minds for the intercommunication of knowledge and philosophy. This concession to popular prejudice may, at first, seem almost contemptible, but in former days it was absolutely essential to their safety from the blind and bloody persecution of the vulgar herd of society. The ancient priests of all religions were men who belonged to such associations; they preferred to ride in safety on the crest of popular feeling rather than be

overwhelmed and destroyed by it; they therefore taught the people such tenets, as they knew would suit their vulgar prejudices and love of the marvellous; they invented legends, made sacrifices, reared images, taught in parables, built splendid temples, and manufactured miracles. This was tangible and satisfactory to the masses, but in the apparent mummery was an inner meaning known only to the initiated; to them these things were only allegories and symbols, conveying lessons of morality and philosophy, too far advanced for the popular mind to grasp and understand; for it is far easier to believe blindly than to reason and digest. It is impossible to believe that the gifted and intellectual men, with whom the spiritual faith of Egypt and India originated, were themselves believers in the numerous gods of their Pantheon or even in the literal sense of the Vedas and sacred books of the Brahmins. No, they are rather a series of brilliant allegories whose true meaning was understood by the higher castes of the priesthood. Can any one conceive it possible that the great intellects of Greece and Rome, the Sages, Statesmen and Poets of those countries, actually credited die personal existence of their mythological deities? It is impossible. To the common people they were indeed Gods and Goddesses; but to the initiated they were only types and emblems of various passions, qualities and seasons.

As regards the Egyptian Mysteries, you are already conversant with their symbolical ceremonies and the spiritual interpretation of them. Aided by the light of truth and reason we cannot but admire and respect their pure and primitive philosophy, and the soundness

and accuracy of their instruction. They reveal to us a religion consonant with the laws of nature, and inculcating a dcctdne simple in truthfulness and beneficent through its universality. Zoroaster also taught a pure system of morality and natural religion under the veil of brilliant metaphor and attractive fiction. This course he was compelled to adopt by the spirit of the age in which he lived, and the Oriental love of allegory; but the veil of mystery once raised, we are startled and delighted by the siniple sublimity and beauty of his doctrines, which are almost identical with those of pure and practical Christianity. The Druids of Britain, Gaul, and other countries, were men who were intellectually in advance of the nations amongst whom they laboured, by centuries; they were the illunainati of their race and age, and possessed unbounded power over the semi-barbarous tribes by which they were surrounded. That they were Adepts in many of the arts and sciences is proved by many Druidical remains scattered over Europe, and by such traditional information as has descended to us of their knowledge of Astronomy, Music, Poetry, Eloquence, natural and mechanical powers, and above all, their belief in one Supreme Being. Such knowledge as this could not have originated with themselves; it must have been obtained from the cradle of civilization,—the East, and was most probably commuuicated to them by the medium of some Order resembling our Antient and Primitive Rite. That there were many such has been historically proved beyond the possibility of doubt. At one period, civilization would have sunk beneath the waves of

ignorance and barbarism, had it not been for the active, though secret, exertions of such institutious. Light has ever existed amongst men, but they in darkness comprehended it not; the light of Masonry, has revealed, and explained to us, the mighty mysteries of the ancient days, in all their pristine purity and grandeur, and the very simplicity and truth which rests beneath the glowing and brilliant surface[33] of the ceremonial rites, constitutes their real majesty and beauty.

Masonry combines in itself all that is pure, instructive, humanizing, and worthy of attainment, in every doctrine taught by the creeds of the past and the present. Its temple is built upon the solid rock of light and reason; its foundations are deeply laid, its pillars are strong,—Truth, Integrity, Charity and Wisdom. It has endured unshaken for many ages the assaults of bigotry and ignorance, and will doubtless continue firm and majestic for countless ages yet to come. Nearly every popular society of the present day owes its origin and its most valuable knowledge to Masonry; and our Order has spread itself so completely over the earth that it has become almost impossible for any brother to be far distant from some member of the fraternity. How proud should we be, therefore, of its mighty progress and universality, and how strictly should we guard its honour and integrity. Let us so regulate our actions by its noble precepts, that the uninitiated may respect the

[33] [The surface is not so much glowing and brilliant, as a mirror (and a dark mirror at that) in which observers sufficiently skilled in the method of allegorical interpretation will see their own ideas and obsessions reflected back at them.]

name of Mason; let us prove by our conduct, not only to each other, but to all men, that our principles are practised and not merely professed; that our being brothers of the Mystic tie does not interfere with the duties which we owe to society and to our families, as honest law-abiding citizens, sincere and honourable friends, and loving husbands and fathers.

Before concluding the lecture of this degree, let us take a brief retrospective view of those direct organizations which preceded modern Freemasonry.

The Egyptian Mysteries are the first of the kind, of which we have any positive and definite information, and on our knowledge of them are based the ceremonies of our Aritient and Primitive Rite, so far as these ancient mysteries are in accordance with the spirit and intelligence of the present day. The Mysteries of the Greeks and Romans were founded on those of Egypt which ranked in antiquity with those of Hindustan.[34] By the extension of Christianity, which was the popular developmeiit of these societies, and the consequent downfall of the old systems, the persecuted became themselves the persecutors, and in their intolereut zeal sought to sweep out of existence much that was wwwise, good, and beautiful, with what was erroneous and evil. That, "truth crushed to the earth

[34] [The various Mystery-Religions of the Greek and Roman world—there there were many, of different origin, some older than others—did, for the most part, such a good job of keeping secret what went on in their assemblies that by the nineteenth century C.E. (probably much earlier, considering some of the writings of the later Platonists) any imposter could say without fear of contradiction that their 'real' teaching was . . . whatever he wanted it to have been.]

will rise again," was verified in this instance, for when the spirit of religious intolerance seemed triumphant, and the countless hordes of Northern barbarians covered the face of Europe, there were many who, faithful to the cause of light aud progress, cherished and taught in secret, and in danger, the classic literature and moral philosophy of the refined Greeks, Romans, and Egyptians. On the return of the Crusaders from their fruitless conflicts with the more highly civilized Saracens, a taste for Oriental science was developed which displayed itself in a passion for Astronomy, Astrology and Alchemy; this favourable opportunity was seized upon by the educated and enlightened of the day, and, under the pretence of studying the occult sciences, they prosecuted their researches in philosophy and rational science in undisturbed safety; they were in constant communication with each other, exchanging experiences, the results of their experiments, and such other information as might be to their mutual benefit; thus sprang into life the most wide spread secret societies of the middle ages. From the storehouse of the East came the exhumed treasures of Pagan and early Christian philosophy, which enthusiastic toilers at the printing press scattered broadcast over prolific soil; the Lutheran Heresy in sanctioning the dissemination of the Scriptures in the vulgar tongues, cemented the foundation of modern languages; whilst the teachings of Pythagoras, Socrates, Plato, and the Byzantine Fathers, became favourite dogmas with the erudite and rhetorical schools. During the dawn of resuscitated light, the enlightened conceived the project of

discarding their prior subterfuges, under the garb of Alchemy, Courts of Love, Magic, and Rosicrucianism, beneath which they had concealed the prosecution of rational science. Courageous as these men were, they yet dared not openly propagate their doctrines. Could they, with the Inquisition tracking their steps, venture to combat Ecclesiastical Supremacy? Could they, with the sword of Kingcraft suspended over their heads, advocate emancipation from tyrannical authority? Above all, could they, when Papal Catholicism was the avowed religion of States, incur the certainty of Martyrdom by reviving the ancient mysteries which had been so long obnoxious to the See of Rome? There was one course open to the sagacious sons of light; finding the Hebrew Book of Laws, to give a convenient basis for a system of moral discipline, alike acceptable to the Israelite, the Christian and the Moslem, they proclaimed to the world that they had combined to re-erect a Mystic Temple, which, though physically extinct, was still capable of symbolic reconstruction; for this purpose they found the old organization of the Freemasons ready to their hands, and unwilling to let themselves be identified with the Templars, and other Monkish Knights, who had announced themselves as the sworn enemies of the Moors, the persecutors of the Jews, and the oppressors of Christians of low degree, the new Order assumed the symbols of mechanical labour and beneath this unostentatious guise, sought to unite all mankind into one harmonious brotherhood, irrespective of religion, race, or privilege. As every religion owns a demi-god,

every nation a master, and every faith a legend; our Masons adopted a new version of an ancient symbolical myth, and transformed it into the fable of the Widow's Son; the outline of whose imaginary martyrdom, coincides with the fate attributed respectively to Osiris, Hercules, Woden, Jesus of Nazareth, and Arthur Pendragon. By means of this simple narrative, devoid of supernatural and marvellous embellishments, they inculcated the dogma of an identity in all religions; for by whatever name history or fable may designate the deini-gods, Hiram answers for them all, he is the type of a perfect man, a martyr through super-excellence in virtue; who died, arose from the dead and now lives in life eternal.

CLOSING.

G. M. of L.—(*Strikes* יהוה. *All rise.*) Illustrious Grand Orator, what is the hour?

Gr. Ora.—It is the hour for closing this Mystic Temple.

G. M. of L.—Why must we close this Mystic Temple?

Gr. Ora.—In order that we may go forth purified by the lessons of Light, Reason, and Truth, which we have received; and aid humonity to eradicate Ignorance, Intolerance, and Superstition.

G. M. of L.—Illustrious and Sublime Princes, let us again assemble around the Sacred Altar of our Masonic vows. *(All assemble at the Altar.)*

PRAYER.

Eternal Jehovah, whose name we venerate and adore; we bless Thee for the favours which Thou hast bestowed on our beloved Rite. Continue, we

beseech Thee, Almighty Father, to bless all mankind, who assist in the formation of the mystic chain of universal brotherhood. Aid us to teach and practise—Love, Truth, Charity, and Toleration, and to sympathise with the misfortunes of our fellow men, whose eyes have been blinded by ignorance and prejudice, so that the light of Masonry may illuminate the darkness of error; and grant that our beloved Rite maybe ever the means of benefiting humanity.

ALL.—Glory to God on high. Peace on earth. Good-will to mankind. Amen.

G. M. of L.— (*Strikes* יהוה.) Sublime Princes, observe the Orient. (*All give the signs.*) In the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, I declare this Mystic Temple closed. Illustrious Grand Ceryce, attend at the altar and close the sacred book of laws. (*Done.*) Illustrious and Sublime Princes, depart in peace, and may the blessing of T.S.A.O.T.U., be with you and with all mankind. This Mystic Temple is closed.

The thirty-third and last degree of the Antient and Primitive Rite is called *Prince Patriarch Grand Conservator*. The ritual for this degree was not included in the original 1881 printing of the *Manual of the Degrees*, and contains little of interest. There are 11 officers of the "Sovereign Sanctuary," headed up by the "Thrice Illustrious Sovereign Grand Master General," who is the national chief of the Rite. The Opening proceeds according to the usual form; the candidate is admitted, given a brief admonition about the seriousness of the obligation they are about to take, then swears the usual vow of secrecy, followed by pledges to only confer the 31°-33° under the instructtions of the Sovereign Sanctuary or the S.G.M.G., not to acknowledge any higher degree, to denounce "Imposters, Renegades and Perjurers in Masonry" (some might consider the Antient and Primitive Rite, with its ludicrous claims of antiquity, its arrogant claims to incorporate everything of value in every Masonic system and its constant sniping at, or outright denunciation of, other rites and their members, under this head), &c., &c. After that, the sign, words and tokens are explained and a lecture which mostly consists of a recap of the previous degrees from the fourth to thirty-second is read out. The Sovereign Sanctuary is then closed, with the other 33°s forming an Arch of Steel for the S.G.M.G. to depart.